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Church Work in State Universities

1909-1910

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CHURCH WORK IN STATE UNIVERSITIES

1909-1910

Report of the Third Annual Conference of Church Workers in State Universities

Held at the University of Wisconsin, Madison
February 15, 16, 17, 1910

Edited by
CHARLES JOSIAH GALPIN
RICHARD HENRY EDWARDS

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I. INTRODUCTION

The third annual meeting of the Conference of Church Workers in State Universities here reported, was made more comprehensive both in personnel and scope of program than the preceding meetings which had been held at Ann Arbor in 1908, and at Chicago in 1909. The following list of official representatives of denominational bodies and educational institutions who were in attendance is noteworthy. In addition to the twelve universities represented reports were received from six other state institutions. The conference was thus enabled to make a sweeping survey of the moral and religious conditions in these institutions, and thoroughly to discuss methods and plans for future work in these most strategic of all educational centers.

The program was projected as an answer to six broad questions: What religious work is now being done in the state universities? What are the outstanding needs? What leading aims should be followed, what institutional features developed, and what policies of co-operation formed in meeting these needs? What should be the relationship of the university pastor to the churches which he represents and their enterprises?

Mr. C. J. Galpin, President of the University Pastors' Association of the University of Wisconsin, in welcoming the guests, said on behalf of the association:

"We feel that you are for the churches of the United States, the special guardians of the religious life of 50,000 students of the state universities of the United States. So far as we furnish the weather and climate of this conference, it is one pre-eminently, I believe, of the open door. We have been engaged in door opening, and we have closed no door. We are not afraid of religious drafts. We have no strained relationships, no delicate situations, no curtained or tabooed topics. We will gladly provide the nest in which to incubate an open conference on the intricate relationships involved in the state university religious situation. We expect an epoch-making conference, and we welcome in you this same expectancy."

It was a working conference throughout. The members sat about a long table in the auditorium of Association Hall. Work, not eloquence, was the objective and results of far-reaching significance were achieved.

II. OFFICERS AND MEMBERS OF THE CONFERENCE

President—R. H. EDWARDS, Congregational University Pastor, University of Wisconsin.

Treasurer—W. C. PAYNE, Director Bible Chair, Christian, University of Kansas.

Secretary—C. J. GALPIN, Baptist University Pastor, University of Wisconsin.

ADAMS, B. F., Official Delegate of University of Indiana.

ALLISON, M. G., Presbyterian University Pastor, University of Wisconsin.

ANDERSON, M. E., Presbyterian University Pastor, University of Illinois.

BAKER, J. C., Pastor of Trinity Methodist Church, University of Illinois.

BARBER, W. A., Chairman Wisconsin Baptist Committee to raise Endowment for University Pastorate.

BATMAN, I. C., Trustee, University of Indiana.

BICKHAM, M. H., General Secretary Y. M. C. A., Ames College, Iowa.

BLAKEMAN, E. W., Methodist University Pastor, University of Wisconsin.

BRONSON, S. O., Professor of Practical Theology, Garrett Biblical Institute.

BRYANT, M. S., Student Secretary of Baptist Forward Movement.

BUCHANAN, A. M., Pastor First Presbyterian Church, University of West Virginia.

CARTER, H. W., Secretary Home Missions, Wisconsin Congregational Association.

CHANDLER, J. H., Western Editor of the *Congregationalist*, Chicago.

COCHRAN, J. W., Secretary Presbyterian Board of Education.

COLER, G. P., Instructor Ann Arbor Bible Chairs.

COPE, H. F., General Secretary of the Religious Education Association.

CRAWFORD, W., Pastor, Congregational Church, Mazomanie, Wis.

DARBY, W. J., Assistant Secretary Board of Education, Presbyterian Church, U. S. A.

EATON, E. D., President Beloit College, Wis.

EVANS, SILAS, Assistant Professor of Hebrew, University of Wisconsin.

EWING, A. A., Rector, Protestant Episcopal Church, University of Wisconsin.

FOOTE, H. W., General Superintendent of Education, American Unitarian Association.

FRENCH, J. L., Presbyterian Student Pastor, University of Michigan.

FRICK, W. K., Pastor Evangelical Lutheran Church, Milwaukee.

GILMAN, S. W , Professor of Business Administration, University of Wisconsin.

GILMORE, E. A., Professor of Law, University of Wisconsin.

GILMORE, F. A., Pastor of Unitarian Church, University of Wisconsin.
GOLD, H. R., English Lutheran Pastor, University of Wisconsin.
HAAS, J. A. W., President of Muhlenberg College, Pa.
HULBURT, D. W., General Superintendent Wisconsin Baptist State Convention.
HUNT, G. E., Pastor of Presbyterian Church, University of Wisconsin.
ISRAEL, H., Secretary International Committee, Y. M. C. A., Rural Department.
JORGENSEN, A., General Secretary Y. M. C. A., University of Wisconsin.
LATHROP, H. B., Associate Professor of English, University of Wisconsin.
LELAND, D. R., Presbyterian University Pastor, University of Nebraska.
LORING, R. S., Pastor First Unitarian Church, University of Iowa.
MACADAM, G., Pastor Methodist Church, University of Wisconsin.
MATHEWS, SHAILER, Dean of the University of Chicago Divinity School.
MERRIFIELD, F., Director of Baptist Guild, University of Michigan.
MOTT, J. R., General Secretary of the World's Christian Student Federation.
PENCE, E. H., Pastor of the Fort Presbyterian Church, Detroit.
PHILLIPS, V. S., Pastor First Baptist Church, University of Wisconsin.
REICHERT, A. J., Chairman Committee on Student Work for General Council of Lutheran Church.
REYNOLDS, J., Janesville District Superintendent, Methodist Church, Wis.
ROLFE, MISS MARY A., General Secretary Y. W. C. A., University of Iowa.
SHARPE, C. M., Dean of Bible College, University of Missouri.
SHELDON, F. M., General Superintendent Wis. Congregational Association.
SHIPHERD, T. M., Pastor First Congregational Church, University of Nebraska.
SMITH, C. H., Graduate Secretary Y. M. C. A., University of Michigan.
STEARNS, W. N., Instructor in History, University of North Dakota.
SWEETS, H. H., Secretary of Ministerial Education, Presbyterian Church in U. S.
TAYLOR, GRAHAM, Professor in Chicago Theological Seminary and Chicago School of Civics.
TINKER, W. H., Religious Work Director of Y. M. C. A., University of Michigan.
UPDIKE, E. G., Pastor First Congregational Church, University of Wisconsin.
VAN HISE, C. R., President University of Wisconsin.
WEBB, W. W., Protestant Episcopal Bishop of Milwaukee.
WILBER, F. A., Presbyterian Student Pastor, University of Kansas.
WILBUR, MISS THERESA M., Student Secretary, National Board of the Y. W. C. A.
WILTBANK, R. S., Pastor Olivet Baptist Church, University of Minnesota.

III. RESULTS OF THE CONFERENCE

I. Points of General Agreement

(1) Each denomination ought to give national recognition to the church movement at state universities.

(2) The local church of each denomination at the state university center has a special function as an agent of the denomination in the state and nation, acting for the various churches where they cannot act for themselves.

(3) The work of the denomination by and for the university constituency, both teachers and students, should be done in close connection and co-operation with this local church.

(4) The pastor of this local church should be one of the most capable leaders of his denomination.

(5) In the several larger state university centers, a special representative should be provided by the state or national denominational body, to do religious work in the university community. This religious worker should be closely related to the local church.

(6) The Young Men's Christian Association and the Young Women's Christian Association are specialized institutions acting in certain inter-denominational connections where the denominations cannot effectively act themselves.

(7) The placing of capable men at once on the university field should precede the determination of what kind of buildings to erect, and should not be delayed for the raising of permanent endowments.

II. Some Significant Tendencies

(1) Credits allowed toward diplomas by the University of Iowa for religious courses given outside the university, on examination and approval by a committee of the university faculty.

(2) A School of Religion at the University of Michigan which brings together all the courses of religious instruction given by the various agencies at Ann Arbor, and offers them through a printed announcement, at the beginning of the year, after the manner of a University department catalog.

(3) A Biblical Institute at the University of Kansas under the official direction of the university. Several days together each year are set apart for special attention to Biblical and religious topics. University professors, during these days, in their regular courses touch in their lectures the points of religious significance. Eminent religious leaders are guests of the university and address the whole body of students in mass meetings.

(4) At the University of Wisconsin, a co-operative plan shared in by the University Pastors' Association and the President and Regents of the University, under which, at intervals each year, three or four men of national eminence in religious work are invited officially to the University to address the whole University at a Convocation upon some theme of general interest, not specifically religious. Each man also gives, under the auspices of the University Pastors' Association, a series of moral and religious addresses in the auditorium of the Young Men's Christian Association, open to men and women.

(5) The new Roman Catholic University chapels at the University of California and at the University of Wisconsin.

III. Some Successful Working Agents

(1) The Woman's Mission Board of the Christian denomination, in founding Bible Chairs at State Universities.

(2) The Presbyterian Board of Education co-operating with state synods, in providing adequate Presbyterian pastoral leadership at state university centers.

(3) The University Pastors' Association at the University of Wisconsin, composed of the five Protestant University pastors and the secretaries of the Young Men's and Young Women's Christian Association in working out an aggressive program of local co-operation both among themselves and with the university authorities.

IV. Important Advances to be Made

(1) Close co-operation of all religious workers, at each state university, in a program for the year so as to present a united front.

(2) Each denomination at large should investigate its local churches at all state university centers with a view to enlarging their effectiveness.

(3) Methods of financing the state university pastorate so as to insure stability.

(4) Each church college should think out its religious and denominational relationship to the state university in its own state, and prepare for united denominational effort, state-wide.

V. A Pertinent Suggestion

Financial aid should be given the local church at the state university center, by the denomination at large, if necessary, to enable it to have capable pastoral leadership.

VI. Open Questions

(1) The name and exact official relationship of the representative of a denomination at the state university. Shall he be a "University Pastor," or an "Associate Pastor" of the local church?

(2) The special buildings and equipment of the state university denominational work. Shall there be an especially adapted "Residence Headquarters"? Shall there be "Guild Houses," apart from the local church? Shall there be "Dormitories" for each denominational body of girls or boys? Shall there be new "Churches"?

(3) Inter-denominational activities and leadership. Shall the Christian Association of young men and young women be expected to assume executive leadership in "Religious study and work," and in "Evangelistic campaigns"? Or shall there be an organized democracy of Christian workers at any state university, which shall arrive at a program of study and work, and special campaigns by common agreement after thorough discussion?

(4) Method of financing movement. Shall the budget of expenses be raised each year, or shall there be an endowment foundation?

IV. THE SIGNIFICANCE OF THE MOVEMENT.

1. President Van Hise Gives Welcome.

Ladies and Gentlemen: It gives me very great pleasure, to welcome you to Madison, to take up the subject of religious work among the students in the state universities. It is, as it seems to me, as important a part of religious work as is now being done in this country. In this state the laws are especially clear in their control of religious and partisan instruction in state institutions. Both are prohibited by the constitution of the state and by statute. The reading of the Bible in the public schools is not permissible. When this decision was reached in this state and chapel readings had been prohibited, there was much discussion as to the situation here, at the State Uuiversity. It was frequently spoken of—if not as a Godless—as an unreligious institution. But the very nature of these facts led to unusual effort by the religious people of the state. It was decided that the only method under the statute was for each church institution to look out for its own people, among the students. And that attitude was encouraged by the university authorities. As a result of the work of the state this building (Association Hall) has been erected from private funds, is located on grounds not belonging to the university; the Catholics have built a beautiful chapel and have a club-house for their Catholic student organization adjoining the chapel.

There are now five men here as University Pastors, who are looking after the religious and moral welfare of the students at the University of Wisconsin: Mr. Galpin, representing the Baptist Church; Rev. Mr. Edwards, the Congregational; Rev. Mr. Hengell, the Catholic; Rev. Mr. Blakeman, the Methodist Episcopal, and Rev. Mr. Allison, the Presbyterian. That is, there are five men who are giving their time almost exclusively to religious work among the students, in addition to the secretary of the Y. M. C. A., Mr. Arthur Jorgenson. In addition to these six men, there are pastors who give much time to students, as in the case of Rev. Mr. Gold of the English Lutheran Church. Thus, as a consequence of the laws and the decisions of the state, there are a larger number of men giving their time to the religious and moral instruction of the students of this university than would have been the case had the university undertaken official religious instruction. It seems to me, that we are better off at the present moment than we would have been had we undertaken official religious instruction.

Not only are we better off with reference to the number of men giving their attention to this line of work, but ours is the better way. It is my own conviction that each individual is inclined to find the religious environment adapted to himself. I am not one who says that one religion is better than another. I am not the man who says that if a man was in this

institution or that religious organization, he would be better off. It seems to me that the various religious institutions adapt themselves to their constituencies. Therefore, in having each church look out for its own, each group of students is being looked out for by those who are in sympathy with their ideas, usages, faith and hopes, and whose manners of expression are best adapted to that particular group—not entirely, but on the average. It has been a very great pleasure to me to note this growth, not only here, but among other state universities, along like lines of endeavor.

In training the large number of men who have been divided into various groups interested in moral and religious work, it is possible to give personal attention to the individual, which would not be possible were the religious organization official. Therefore, having various groups, and having a man giving his attention to each group, there is the stimulus and personal fellowship which would be impossible to attain under a more general arrangement.

And, therefore, I conclude with the statement that it seems to me that the State of Wisconsin and the University of Wisconsin are to be congratulated because they could not take up the work of religious instruction. It has been provided for better than we could have provided for it.

2. Bishop Webb, presiding at the public meeting Tuesday evening, Feb. 15.

I think one must feel the great importance of the subjects that are being considered by this conference. In these state universities where necessarily there cannot be any religious teaching to speak of connected with the university itself, although that problem may possibly be worked out by some system of credits, how absolutely important it is that we should reach these young men and these young women, and solve their religious problems with them. If the largest religious body in this country, which has kept aloof from general educational institutions feels the necessity which they have, of erecting a costly chapel near this university, see how times have changed. We are facing not a theory, but a condition, and it is a good thing for this university that this chapel is here.

One of the great problems we have to face, is the question of men offering themselves to the ministry. Fortunately we are on a rising wave. There seem to be more men studying for the ministry,—the student volunteer movement is an index of it. The wave of idealism that we are living in at present, the reaction from scientific materialism of the past generation, is making people think about religion as they never have before. We realize it in the newspaper articles, in religious novels, and in plays, and it is our opportunity. It is going to be felt in the universities. We want to take advantage of it, in order that we may do all that we can to keep the thinking of the young men and women of this country strong and true, and make them devout and religious, holy men and women, to go out and do the work which these universities are preparing them for. This very conference itself, the largest one that has yet been held, means a great deal. It is an index of a great movement that is sweeping over the country.

3. The national significance of the religious life of state universities. Prof. Mathews.

There are two words of emphasis in the topic assigned me. The first is "national" and the second is "religious." The combination is particularly critical, although I do not think that it is to be treated as a relationship peculiar to the state university. All education has national significance, and all education that is in any sense productive of religious duty has a peculiar significance to a nation.

There are two classes of people that puzzle the average church, the discharged convict and the college graduate. We can handle them both so long as we have them restrained by law, but when they go out into the social life they are problems. When a strong, young life goes out from the college walls, brim full of energy and capacity, and asks how he may help on religion, the church asks him to go to prayer meeting and tell people about his experience. Now prayer meetings are important, but college men do not want *talking* religion. They want *doing* religion. And in the same proportion as this *doing* religion extends itself out into life, in the same proportion will the religious influence of the university extend into society. If that influence be not helpful, then society is so much the poorer. If a university has been merely academic and indifferent in its attitude towards faith, its influence over its students has been deadening. If it be a deadening influence upon individuals, then the public life of a nation becomes religiously deadened. This seems to me to describe one of the crises the cause of Jesus Christ and the educational institutions are facing at the present time:—whether our educational institutions are to be religiously quickening or deadening. It is a vital issue.

I am frank to say that when I go about the various colleges I find as much religious life in state universities as in most denominational colleges. As I belong to one of the few denominational institutions which have survived the Carnegie Foundation, I feel I can speak without prejudice! The development of educational ideas for the last fifteen years has not been along religious lines. We have new ability to make specialists; but I ask you, have we new ability to teach? We put interrogation points into our faculty chairs, and then ask our students to be exclamation marks. A God under investigation is not a God over whom you can be enthusiastic. Yet I think there has been a change within the last few years. We have come to see that education is something more than a process of cramming. It is something more than a pursuit of thesis subjects. We have come to see that humanity is more than knowledge—that boys and girls in the process of being shaped up into men and women are of more significance than all the truth in the encyclopedia. As we have come to see that, we have come to see that religion and ethics are in the very heart of the transforming process which we call real education. There must be awe before the mystery of life, and wonder at the richness of life. And in the same proportion as we bring that force out in the nation, we are going to make the nation religious. And we are going to make it law abiding at the same time.

This is not a task peculiar to the state university, and yet in a certain

sense the state university has a peculiar task in this particular. For in the first place, it is not free to teach religion in any specific form. That is not to say that the state university does not teach religion. It can introduce it surreptitiously into courses in Semitics, sociology and comparative religion. But I think we all agree that a state university cannot teach any particular form of religion. If you are a Jew, do you want your children to be listening to Christianity? If you are a Methodist do you want your children to be given four hours a week in the Baptist faith? If you are a Baptist, do you want your children to be taught anything except the things which you believe? In other words, we are face to face in the state university with a somewhat different problem from what you have in a denominational school. I am glad to say I believe in denominationalism. At the same time, I do not believe that an institution supported by the state ought to teach any particular phase of theological belief.

But let us not conclude that such an institution cannot teach religion. The state university is actually forced into the advantageous position of making its religious teaching so fundamental that it shall strike the common divisor of all religious forms and institutions. Now that common divisor is a thing that this world needs. I do not think that the world needs to be of this or that denomination; I do not think that the nation should be committed to creeds, but I think it is absolutely necessary that the rising generation get a fear of God, which is the beginning of wisdom.

And if our state universities are going to be so terribly sensitive as to the fears of the small minority of our citizens who claim to be atheists as to be unwilling to ground into these scores of thousands of young lives the great conviction of a personal law governing the universe; of a personal Friend in joy and suffering, then so much the worse for the nation. I spoke last Sunday at a meeting where the young lady who had charge of the music apologized in a very sweet way for the use of the word "God" in "America." If we are going to be so fearfully afraid that we are going to hurt somebody's feelings when we talk about God we are simply playing into the hands of materialism and are ruining our nation.

The state universities have a strategic position, but they can exploit it only as they have men in their faculties who believe in God. I do not care whether they are Baptists or Presbyterians or whatever they may be. They must believe in God or their students going out into society will not believe in God. Faith like unbelief is infectious, and the influence of an infectious unbelief in a student body is something terrible. There are some terrible diseases, born of the prostitution of the body. There is a disease equally dangerous born of the prostitution of the religious faculty, and that disease is a doubt as to the finality of God and law and virtue. Unless it is checked it will bring into American civilization that fearful catalogue of evils which you read in the first chapter of Romans,—those whom the apostle describes would not own God, and went down into the depths of the unspeakable iniquity. We may as well speak frankly here.

I have been thoroughly heartsick as I have been convinced that this history is being too often rewritten in the ranks of our student bodies. I

mean what I say—the abandonment of the religious instinct is leading members of our student bodies into the same immorality. I asked a splendid young fellow—one of the best football players I know, a fine, keen boy,—about a certain group of men that I wanted to help, if possible. I am thankful that his reply to me was not as disheartening as I had feared, but he said of the two men certain things which disturbed me greatly and then said: "These young fellows came up to college. They thought they found it not quite the proper thing to be religious; they heard of immorality, and then they hadn't anything to hold them back from it,—no religion—and they went the pace." You can't send decayed lives into a great nation, lives with a distrust of God that has routed out belief in purity, without touching the very depths of family life. And when it undermines the family, the educational institution has something for which it must some day give an account. I believe the time will come when the community of a state will demand that all our institutions of learning from the grade school to the university shall emphasize morality and the fear of God as elemental political necessities. And if a regard for the structure of the universe and society is to be enforced it belongs to the formative process which we call education to enforce it.

A second thing which I would like to say is this: the state university is under great obligation to bring religious emphasis to bear upon its students by virtue of the fact that it, more than most institutions, touches directly the political situation of the Middle West. It is obvious that these thousands of young men and women who are to return to the communities and states from which they come, becoming the sinew of the community, are going to have a tremendous power in the political development.

I never look upon a body of state university men or think of them without a sense of amazement and apprehension. In them the economic force of the Middle West is being transformed into something idealistic and nowhere else, as I see it, in the world, is the great mass of people in the process of lifting its head upward. But to what?

I am not one who would belittle commercialism. I would capture commercialism for the cause of goodness. I would, however, make economic efficiency only one standard of effectiveness of an institution of learning. Another standard is set by the question whether it has taught its students to be noble men and women. If the souls of men are not worth more than the wealth they produce then the entire scale of values has been reversed. Jesus said, a man is greater than the world, and is more than the things he possesses. If we can get that idea out into the political forces of this world, we cannot imagine what its significance will be to our national life. It is incalculable.

I wish we could have a great religious revival in every educational institution. The demand for it was never greater;—a great, splendid appeal to the religious imagination that shall make students feel that religion is something more than mere conventionalities of worship—make them feel that religion has a national significance; that in the service of God there is a supreme opportunity for every young life. I do not suppose

that this is yet practical, but these conferences indicate that we are coming to realize that in all phases of our education, life is more than the text-book. If the outcome of our educational process be not men who will work for God, who will carry the knowledge of truth to social and political life, who will be possessed of splendid regard for the God of the fathers, and the needs of their brothers, the process will be a complete failure.

I cannot believe that this is the tendency of the age. I can sometimes discern the signs of a revival of a new conviction as to the worth of religious and moral training, of a responsibility of our teaching force for more than mere classroom work, that promise the coming of a new recognition of religion in all forms of education. When that revival comes it will have a national significance, and I am sure that the state university, along with all the other institutions, will have a proportional share in bringing it to pass.

4. "Newer Ideals of Religious Education in the Universities." Henry F. Cope.

The university is as truly religious in the twentieth century as it was in the sixteenth or in the eighteenth. The fortunate thing is that, instead of seeking to express that religious spirit in terms of the sixteenth century, instead of elaborately preserving archaic forms of language, the universities are content to express their religion in terms of life. Here is one of the singular facts about religion; that men differ and quarrel over it only so long as they try to use its outgrown terms, only so long as they attempt to agree on its traditional forms, while they are in perfect accord whenever they seek to express their faith in terms of their own day. One striking characteristic of American university life is its keenness to contemporary living, as first of all concerned with men as they are, with the problems of the city, with sanitation, social living; whenever it looks backward it is only that it may pull forward, that it may raise leaders who will do the work of today and tomorrow. Because the modern university is thus conscious of the life about it, is thus seeking to prepare men for high, present service it has what is essentially a religious mission. Whatever agency shall make men better servants of their fellows, whatever agency shall enable the sons to pay to their children the debt they owe to their fathers, whatever shall make life richer, saner, larger for men, whatever shall give men a sense of the dignity and glory of service and make honorable the badge of the apron of toil, whatever shall induce men to pay the high and often terrible price of true leadership, that agency is engaged essentially in religious work. In the measure that our universities are truly schools of the prophets—training not so much men who shall expound a certain sacred literature but who shall vision and blaze the way for a greater humanity,—they are blessed and ordained of the most high. And surely this is the high function of the modern university.

We still believe in scientific research, but we have found for it a motive that ensures paying the price of true research, a motive outside itself. We

have come to accept the aim of Virchow, "general scientific and moral culture together with the mastery of one special department of study"[1]

What does this mean but that the university is for the spirit, for the sake of the life that lives for highest ends?

Are we not about ready today to say that the people are right after all in expecting, first of all, the product of character from the universities, that it is the man and not ultimately the material with which we are concerned? If this be so then are our universities engaged in religious education in the high sense in which we hope all men will soon interpret that term.

It means, second, the *more general acceptance of ideals of religious education that do not conflict with university aims.* It means that we may express the purpose of religious education in practically the same terms as we use when stating the wider aims of the university. Religious education means to the true educator, not simply some scheme of instruction in the history of religion, in its literature or its many philosophies; it means the training and development of a life to its fulness of powers and efficiency that it may be able to render full service and give a whole life to its world; it means the fullness of life in each one for the sake of the fullness of life for all. In the measure that our universities are touched with the social spirit, that they provide the "natural atmosphere for the idealist's vision and hope," that they fit men for full and efficient living actually engage in the work of religious education in their own way. The very atmosphere of the oratory in the best and most valuable sense is being constantly felt in the laboratory. Thank God, the university men of North America are idealists—otherwise their brains would be in business—and as long as our young men are in the hands of idealists, while they themselves are in the years when visions are seen, I believe they are ultimately spiritually safe.

When you raise the conception of religious education to this level you make it possible for the university to teach many subjects which all men, as religious beings, ought to know, even though these may be subjects that were once tabooed in state institutions. You bring those subjects into the safe area of our present-day life and to the high plane of university open-mindedness and devotion to truth.

Now, bearing in mind the aspects under which we here consider religious education, is it not possible to conceive of the university engaging in religious education without the least disloyalty to state requirements or to any sort of corporate restrictions or agreements as to sectarian, denominational or theological teaching? Nay more, is it not evident that the university *must* engage in religious education if it would raise leaders of men and must do so in absolute freedom from all traditional restrictions?

The third ideal is that the university is engaged in religious education upon the basis of the broadest freedom of truth, absolutely unshackeled by institutional or traditional bonds as to matters of religion. Perhaps this is nowhere better seen than in the actual working out of such an ideal under the conditions imposed by The Carnegie Foundation. To express the terms of that foundation in the simplest manner possible I quote the words of President Pritchett: "Under Mr. Carnegie's deed of gift we are estopped

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[1] Quoted by Butler, "Means of Education" p. 139.

from extending the benefits of the foundation to an institution which makes membership in a denomination a test of appointment to a trusteeship or to the place of an officer or teacher, but we have sought,'' Mr. Pritchett goes on to say in a personal letter ''in every way to make clear that this had nothing whatever to do with any unfriendly attitude toward religion or religious instruction, in which I myself am thoroughly interested.''

Now, practically how does the acceptance of the terms of this foundation affect the ''beneficiaries?'' A glance at the list of accepted institutions and a comparison with their catalogs shows at once,—if one may be permitted to trust college catalogs even thus far—that the acceptance of the terms of the retiring allowances does not debar from religious instruction; it only leaves that instruction free, as to the choice of trustees, teachers and officers, from all sectarian control. It does not mean less religious instruction but it does mean such instruction given by better and stronger men, men set free from certain fears that ought not to belong to our generation, such as the fear of the dominance of the blind bigotry that claims omniscience, men set free also from the fear of an old age of penury and pitiable pauperism.

Institutions under the foundation are likely to attract and hold the stronger men. And, after all, the *man* is the chief factor in the religious training of students, the over-mastering personality, of a high soul. Uusually these men will be religious men. As President Thompson says:

> ''So long as the American people are a religious people it may be assumed that the teachers in state universities will be representatives of the common religious life''[2]

But these officers of instruction, with the assurance of competence for age will have permanence in their positions. There is hardly any one so influential in all the life of today as that strong man who has stayed year after year in his chair, meeting group after group of students, about whom cluster all the traditions of the alumni, the cumulative energy of a high personality transmitted through college associations. Those who are working for the spiritual development of the young men and women in the universities will find their hands mightily strengthened by the assurance that the best men can remain and exert a growing influence of this kind.

Next, the institution and acceptance of this fund on these terms means the more complete acceptance of the voluntary principle. It will throw the larger amount of religious responsibility upon individuals, students and voluntary associations.

The more we come to this principle of voluntaryism in the religious life of educational institutions the better it will be for both religion and education; the more truly will men have a religious life of their own and the institution a true, because a free spiritual aim.

It is hardly necessary, in discussing the effect of such restrictions as to theology, to point out that they will tend constantly to throw the emphasis from theology to religious *life,* from theories to realities, to activity and to character.

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[2] Conference on Religious Education at State University of Illinois, May, 1903.

If it be asked, will not the effect of this foundation be to nip the life out of the denominational institution? The answer is very simple. If the life of the denominational school depends on such resources then the denomination must believe in their schools sufficiently to furnish those resources. The result will rather be threefold, first, a recognition that denominational schools can come under the requirements of the foundation and still continue their work of religious education in the very highest, deepest and best sense, that religion is larger than denominations; second, the terms of the foundation will stiffen them to higher educational standards, to really justifying themselves as efficient educational agencies, so that they can demand support on the ground, no longer of pious sentiment alone, but on that of service rendered; third, it will also stiffen men to a like loyalty, a like munificience in the support and the standardization of their own institutions.

The only danger that seems to me to lie or to be possible in such foundations as affecting religious education at the universities is in the tendency of private enterprise to crystallization, to bondage to tradition; a dead hand rests often upon such foundations, in time, the terms become like tightening fingers, holding back from progress, crushing out the free development of life. This is at present a private fund; it might be that under certain circumstances which do not seem now to exist, the minds of the beneficiaries should become subdued to the color of the food upon which they depend, their consciences weighted with either scruples or fears as to the will or notions, the social or political or economic conceptions of the person or persons controlling the fund. It would cost too much to accept if it ever came to mean the "Hush"! anywhere. We would rather believe, however, that the larger liberty resulting from freedom from sectarian fear and from dread of poverty in declining years will carry with it freedom of utterance and full liberty of thinking on all matters so that funds accumulated under the conditions of one age may be of use in bringing in the new and better age. At any rate we may all rejoice in the accumulating evidence that religious education does not depend for its continuance and vitality upon any creedal tests. The university spirit has demanded an atmosphere of absolute freedom of thought, and in that atmosphere we find the religious life develops best. If it does not, there is something wrong with it; it needs the purging power of that atmosphere.

One other of the newer ideals of the university makes for its efficiency in religious education. This ideal grows out of the conception already mentioned, of the relatedness of the university to the life in which it is placed, out of which it grows. We think of the university as a *laboratory*. Not alone as having laboratories, but as being, as President Harper once said, "A laboratory in which there shall be a working place for every member of the institution." It becomes, first of all, a laboratory of living for the students. It trains to habits of right living, not only in power to read books, but to handle tools, to read men, to master the elements, to cooperate with nature. The adoption of the laboratory principle has changed the campus crowd from bloodless bookworms to dynamic human beings. President Angell compared them to a battery of pulsating engines. Held, the pursuit of pure science never made any body of men pulsate very much, except as "tests" drew near. Some deans may sigh for the old days; but

the best thing about the laboratory method is that these human batteries are learning to live according to law; that is the lesson of the laboratory. Along with this new life has come higher demands on life. The greater the laboratory demands the higher the life demands. Standards of student living, conduct, morality, have changed marvellously for the better. They are not up to the level of the dreamer but they are far above the tide mark of the muckraker.

Whoever is working for the betterment of students can always today depend on finding a saving salt of fine young fellows, bracing young lives. The upper class men in our universities have shown tremendous spiritual power over lower men. When a senior becomes unofficially a "Big Brother" to a lad who imagines that he must be tough and nasty in order to qualify, a fine piece of laboratory work in religious education is under way.

In similar manner, under the laboratory conception of religion, men in the universities are engaged in many forms of spiritual activity. They may be little at prayer meeting—a normal college man prefers to pray with his feet,—but you will find them in settlements; conducting boys' clubs; groups of them going out to the high schools, guiding atheletics, stimulating the younger lads to finer toned living; acting as wards of lads committed to them by the juvenile court of Chicago. In work such as this, character develops; men find the high significance of living; seeking their brothers they find their Father. They come from such laboratory living to the oratory to discover new meaning, the rich content of experience, in the messages of prophets and singers discussed in Bible classes. That is the normal method of religious education, first the experience, then the symbol, the laboratory, then the formula. The symbols of religion have meaning then. That is the method open to every university and already in operation in many. It is a method we will do well to foster and develop through whatever agencies we may use for the religious development of students, for it is not only admissible under all kinds of civic and other restrictions but it is perfectly consonant with the university spirit and with the laws of the spiritual life you are seeking to develop.

We ought to face the future, to have faith in the freedom of the truth, in the sure victory of the right; to know that, so long as our universities stand for that freedom and for high personal ideals, we can be, provided our part is properly done, assured of the religious development of young men and young women under their care. The important thing is for those outside also to realize their part, to see that the university as it is, is a mighty power for religious education, that if we will but cooperate with its life, serve in harmony with its methods we may supplement its work, complement its endeavors and so enter into the largest, most splendid opportunity for the religious education of young men and women, the lifting of the eyes, the nerving of the hearts and the gift of the spirit of ideal living to those who are to be the leaders of tomorrow.

V. THE RELIGIOUS NEEDS OF STATE UNIVERSITIES

ADDRESS BY JOHN R. MOTT

I esteem it a very special privilege to be permitted to be here today. I find myself thoroughly at home in the midst of a company of those who have identified themselves with the religious interests of the state universities of our country. I spent the larger part of my undergraduate days in a university the foundation and spirit of which correspond to that of our state universities. Since those days, it has been my opportunity to visit practically every one of the state universities of this country, most of them again and again. During the past sixteen years, when my lot has been to work among students outside more than within the United States, I have spent by far the larger part of my time in what you would call government or state universities. So that in a sense I may count myself with each one of you who is giving his life work on behalf of students in institutions on such foundations. It engrosses the larger part of my time and attention.

Coming at once to the state universities of our own country, I might express my special appreciation of the character of this field and of its growing importance. It is a student field which is expanding. If you were to draw up here this morning a list of the twenty-five greatest universities of America, you would find that over one-half of these universities are state universities. If you were to take a fresh census of the student field of North America, you would find that in most sections of the country over half of the students are in these state institutions. You would come to the conclusion, if you visited all of this state university field, that it is not overstating matters to maintain that a disproportionate share of the strongest young men and women of the nation who are going to institutions of higher learning are thronging the state universities. The reasons are obvious. They draw a more mature set of students, generally speaking; they draw a more independent class, and I do not use that word narrowly; they draw a class whom the parents can more largely trust, trust in the midst of difficult conditions; it is true that strong young men and young women of denominational colleges are coming in increasing numbers to our state universities after they graduate from the denominational institutions, in order to avail themselves of the special advantages which the more generously supported institutions afford.

Owing to these and other reasons, I think it would be generally admitted that we would find a disproportianote share of the strongest young men and young women of our country in these institutions.

The population of the state university is shifting constantly, in common with that of our other universities. I am constantly reminded of a river, as I pass in and out of any state university. These students are sweeping

out, and it lends a sense of urgency and immediacy to all that we do on behalf of these communities.

The state universities are surprisingly religious and Christian. I say "surprisingly," not to those gathered at this table, but to the people with whom you talk day by day. They are amazed to learn that over half of the students in the state universities have Christian affiliations in the sense of being members of Christian churches; they are surprised to learn that about three-fourths of the professors in the state universities are members of Christian churches. They find it difficult to take in the fact that practically every one of the presidents of the state universities are Christian men. They express amazement when I tell them that the conditions in these state universities are such as to make possible the development of a Christian student movement which is profoundly ethical, altruistic, and aggressively Christian. This is no longer a matter of theory. The facts support the statement. I know of no government or state universities in any country which are more religious than those of the United States. In some respects Oxford and Cambridge and the Scottish universities, which may well be classed as government universities, would take the lead in a comparison of this kind, but taking all of the government institutions of the British Isles, including those of the Midlands and Wales, taking them as a whole system, I think I would still maintain that the state universities of the United States are the most pronouncedly religious and Christian, judged by results, judged by the most satisfactory tests.

These state universities also, happily, are wide open to the Christian propaganda and to the larger religious propaganda. They are entirely accessible. I have found no evidence in all my journeys for now nearly twenty-two years among these universities, that there was a want of the open door. I know of no institutions that are more open to the wise and friendly and constructive effort of Christianity than the American state universities. Next to them I would class those of Japan. People may express surprise, but I have found the Japanese educational authorities, even those representing the government itself, the most open minded whom I have found in all my journeys.

This state university field is also exceedingly responsive. Some of us have been given adequate opportunity to notice it. I ask you, in all your experiences, where have you found communities where truth, sincerity, strength, conviction and vitality had greater influence when presented in the Christian setting, than in the state universities?

These fields are also ripe. I would use a stronger word: they are dead ripe. The harvest is actually wasting in almost every one of these fields. This is not a matter of theory. These state universities are now beginning to yield large fruitage. One of the most inspiring chapters in the religious life of our institutions of North America is the chapter that tells about the results of Christian effort in state universities, state colleges, and state normal schools. The difficulties are admittedly greater; therefore, the trimphs seem to be more significant and confirmatory to faith and encouraging to the heart, than those we find in other fields.

The state university fields have limitless moral and spiritual possibili-

ties. I find no limit that inheres in the purpose which has brought us together when that purpose is applied to state universities. I find no limit so far as the conditions in these universities are concerned to the results that we may confidently work for and expect. I find no limit in Almighty God. The only place I discover a limit, a limitation of a serious character, is among the leaders of the Christian forces who are directly responsible for the cultivation of these fields. The limitation is not outside ourselves, so far as possibilities are concerned, and the realizing of possibilities.

And yet, after saying all that I have said, let me say that the state universities more than any other communities, save the professional schools of some of our great cities, are centers of moral and religious stress and strain and conflict and tragedy. The man would be exceedingly superficial who would stand up here and say what I have said this morning and not supplement it instantly by this contention. This is a well-known fact to any investigator. This tremendous need, in its extensive, and more especially in its intensive aspects, is due in part to the location of some of the state universities, but due in all cases to the character of the foundation and the spirit and general temper of these communities. It is due likewise to the personnel which makes up the state university populations. It is due, in my judgment, even more to the sins of omission of the responsible leaders of Christianity in North America. It is not my intention to describe with any minuteness the religious needs of the state universities in a gathering like this. I would only indicate in outline that in the state universities we find to a shocking degree moral collapse and wreckage. I mean all of that. I resent bitterly the statements and insinuations which I now and then read in the papers and now and then hear from some quarters where one would least expect it, regarding moral conditions in state universities. I resent it bitterly, with my intimate knowledge of the facts; and yet it would not be right in me to lose sight of that segment of truth regarding the situation which tells the awful annual story of the breakdown of character. I have had too many hundreds of state university students come into my room and tell me their story of breakdown, to forget it. It has left its dent in my brain. I know this need.

Moreover, there is a breakdown of faith all through this state university field, due partly to things that are taught in connection with the curriculum, and more especially to things that are not taught. Well do I recall this larger section of my interviews in state university communities with men who have not only been subjected to great strain in their faith, but have the anchor pulled loose and have been let out upon a wide and tempestuous sea without chart or compass or rudder. Then I think of that great company of students—and some professors, by the way—in state universities, who are in the zone of indifference, and it is the most difficult zone to attack. It is the most difficult to move. It is the most self-satisfied. I would—as I said to the students at Yale a week ago last Sunday—far prefer to come into a university, as I did not long since over in Europe, where they had a free-thought association, the avowed purpose of which was to fight Christianity bitterly (I was glad to meet the officials of that society and have a debate with them); I would much prefer to find

that kind of a situation than this cynical skepticism, this apathy, this numbness. It is the hardest thing to move, and yet we find this zone reaching right across every state university, reaching right up into the faculty as well as among the students.

Then there is a great amount of hypocrisy and formality among professing Christians in state universities as well as in Christian universities, and in estimating a situation we have got to reckon with this. The superficiality of the spiritual life and the Christian thinking of so many professedly Christian students in the state universities, as elsewhere, is an alarming fact and must bulk in our estimate of need. The lack of thoroughgoing, constructive methods and processes in the building and buttressing of character, in the expanding of faith and in the training for service, must also be faced as we view the need, religious, of state universities. The want of expression of religious convictions and emotions and, what is more alarming, the lack of opportunities to give such expression, psychologically constitutes one of the deepest needs of the state universities. The great leakage at the end of the university career of the university students—I mean the comparatively small number of them who were deeply interested in religion and who were religious in the state universities, who make the connection immediate with the work of Christ in the world and go from strength to strength in usefulness and influence and growth—is such as to put this in the list of needs.

Now, I am not concerned with these needs which I have just stated in outline. I am not concerned with the needs outside ourselves in the state universities. To my mind, the religious needs of the state universities which ought to absorb our thought constructively all through the busy year, are the religious needs within ourselves and among ourselves as the leaders of Christian forces of the state universities. That is where we ought to focus our attention.

Now, you ask me, what are those needs? In the first place, there is need among us of a larger plan on behalf of the moral and religious culture of the state universities. The most casual investigator is impressed with the lack of plan. More especially, he is impressed, not so much with the lack of plan as with the multiplying of plans and with the lack of comprehensiveness of planning on behalf of these great and needy fields.

The plan should be large enough to include the whole state university communities. In almost every state university I visit, the plans of the Christian agents and agencies seem to be limited to certain sections of the population, of the students and professors. Our ideal should be nothing less than touching all the students and all the professors. It should be a large plan in the sense that it includes the whole range of the moral and religious life of each man concerned. It should include the ministry to the intelligence and the emotional nature and the volitional nature; the meeting of the present need and the meeting of the prospective need of these men. The plan should include the whole range of the student's life; it should reach back into the high schools and other feeders of the university; it should reach on until they are anchored after they graduate. It

should cover progressively, constructively, the years of expansion in the university course itself. Our first need, therefore, is that of a larger plan.

The second need among ourselves is that of larger comprehension. This is the foundation of any adequate plan and certainly the foundation of any adequate execution. Larger comprehension of the sources from which the students are drawn, their home life, their preparatory educational life, and its ideals and practices, in fact their whole past.

Larger comprehension of the temptations of students. It is a large subject. But anyone who is successfully to plan and work for these men must know the terrific tug downward and the intricate network in which the average student of modern college life finds himself, and the baffling cross-currents, largely unseen on the surface. A strange lack of comprehension and therefore a lack of charity and sympathy results. There must be larger comprehension of the religious position, the unanswered religious questions of students. It is so easy for us to drift past their place in the stream and to lose their point of view and not realize all that is involved in this time of readjustment, of unsettling and also of settling as well.

Larger comprehension of the various Christian communions and religions represented in the student body. There is altogether too much narrowness on this point. There is not enough deliberate, resolute effort to understand the religious past of these different sections of the student population, including the Roman Catholic communion and the Jewish communion, and some others less numerously represented in our state university fields. Some leaders have a small Christ; they give you the impression that their Christ has revealed Himself adequately, fully, to their particular community of Christians. I love to think of a Christ, in this work, so great that we require many communions in which adequately to understand His excellencies and to reveal His power.

There is need of a larger comprehension of the aims of this movement. The aim, after all, determines the effort. With more thinking upon our aims, we would come more quickly to our conclusions. These would dominate our methods and relationships.

There is need of larger comprehension of our times, or of our particular time; more specially in its theological, social, international and ecclesiastical aspects. It is essentially a different situation, in all these respects, from what it was even one-quarter of a century ago. It is an essential of our work if we wish to fit the modern age. The students will know it if we do not fit it.

There is need of larger comprehension of what I would call our message, growing out of this fact; not a new message, but how to state the unchanging facts in a language that finds men today and deeply moves them and carries their convictions.

There is need of larger comprehension of the sublimity and grandeur and inspiration of this great work. Believe me, there is no more important work.

That leads me to advance to say that there is need of larger vision among the workers. Where there is no vision, invariably the people in the state universities perish. Our visions are the strength of our lives. We

want never to lose the vision of this deep need, this intensive need of the students thronging these universities. I always am pained to find a worker like any one of ourselves who has become calloused and unresponsive to the pathos and tragedy of what is taking place in one life under the spell of these temptations and soul struggles and body struggles of college life. It is a sign that that person has become disqualified for this work. Can you imagine Christ ever getting to a point that He was not deeply moved in spirit by the needs of men around Him? Let us never lose that vision. And more appealing and constant should be the vision of the uplifted Cross of Jesus Christ and the complete adequacy of Christ to meet the religious needs of every state university, the Living Christ whose it is to dominate all relationships among men. That vision will carry us through our discouragements. That vision will enable us to lose ourselves and to find men. It will enable us to do a work which will stand.

A fourth religious need of the state universities among ourselves is the need of larger strategy. There is a painful lack of masterful strategy with reference to this field. We need strategy if any body of workers needs it, because our numbers are so small and our difficulties are so great. This is what strategy is for. Our strategy should show itself in laying hold of certain classes in these communities. We ought to pay far more attention than we do to the professors. We are taking too much for granted there. Therefore they are not beginning to wield the influence that they might wield in the development of the religious life of the universities. There are certain classes of students in the university, socially, athletically, scholastically, who, if reached, greatly simplify the reaching of the thousands of other students. That is the purpose of strategy. Strategy not only as to reaching certain classes, but also as to certain methods. I sometimes think there is a strange veil over the eyes of some workers as I notice the methods that bulk most largely with them. Why, strategy as to methods will lead us to give the first place to vital processes, the things that are going to last after you and I have been forgotten, more especially the processes which relate men to the great Reality, the Life-giving Fountain. This is just a hint of what I mean by a strategic method.

Another strategic method is multiplying the number of workers. He who does the work is not so profitably employed as he who multiplies the doers. He will not have as much to show when he comes to leave these fields.

Strategy as to times. I have not yet found in all the years the man who has come up to my wishes in recognizing strategy as to times in state universities. Show me the man who has yet seized that time of times, the very opening days, when the new students enter. We have done some things, but we have been painfully inadequate in our strategy at this point. We can do more there in a few days than we will do in long months afterwards. As a matter of fact, we will not do it afterwards. We cannot do it afterwards. This is only one strategic time in the university year.

A fifth religious need of the state universities is that of larger efficiency. I had expected to enlarge on this but I pass it because of the topics I see

following as the day advances. It calls for a developing of the study side, the training side, the religious education side of our whole scheme of work, as it concerns every agency represented here. I put this as co-ordinate with anything I have said in importance.

A sixth need of state universities is that of larger unity. Because of the greatness of our task, because of the forces that oppose, more especially the inertia, because of the advantages of unity in the way of comprehensiveness, in the way of continuity, in the way of power and in the way of speed;—for these reasons we must have unity among all those who have at heart this great work. I go further, and say that not to have it is nothing less than sinful. The last place we can afford to lose anything through overlapping or undercutting or misunderstanding or becoming so busy that we don't take time to get together, is in the state university field. I go still further, and say that in my judgment a comprehensive and united treatment of this great situation would be more than the equivalent of doubling the present staff of workers now spending their lives in the state universities to meet the religious needs. One reason why I believe so much in little gatherings like this and in greater gatherings like Rochester and Lake Geneva and Northfield, is that they help to develop an atmosphere, an attitude, a temper, a spirit of brotherhood, of understanding, of unity, of Christ-like willingness to discover and do the will of God. And this spells victory.

The last need I mention among the religious needs is the need of larger sacrifice—or probably I had better use another word, larger reality. We know enough. We don't need a conference like this to teach us more, although it has its great advantages, as we have seen. There is need of a larger dynamic and a larger sense of reality in acting upon what we know and believe. Not so much more methods, not so much more machinery, not so much new organization, but a new accession of power, greater than our own, qualifying us to do the things that we know should be done in this great field. This reality will issue in sacrifice. The money will be forthcoming all over the field for our plans. Some of the finest spirits of our age will join us in our work, dedicating their lives to these fields even though it involve great heroism and self-sacrifice in the very deepest and truest sense. There is a capacity for vicariousness among the strongest men up and down this nation which manifests itself when there are great things to be done. Our pleasures evaporate in air; it is our pains which increase the spiritual momentum of the world. Let this spirit of heroism and of sacrifice which I call the spirit of reality take possession of us, and all the other difficulties that I said were difficulties inside the university field apart from us, will be discovered and will be met.

VI. SUGGESTED AIMS FOR MORE EFFECTIVE ACTION IN MEETING THESE NEEDS.

1. Discussion: "A school of religion in co-operation with the university with credits." "The possibility of a summer school of religion." Mr. Coler.

Soon after I went to Ann Arbor ten years ago the pastor of the Presbyterian church came before the ministerial association in a paper and advocated that there should be a united effort on the part of the religious bodies toward helping to meet the moral and religious needs of that university community. The Ann Arbor Bible Chair of the Disciples had already been in successful operation for two years. His hope was that the movement should take such shape that it would become to the University of Michigan a school for the training of religious workers which would be comparable in its rank, standing and dignity to the law school or the medical school.

The proposition that he submitted met the approval of the members of the ministerial association of Ann Arbor at that time, and President Angell said to us that he would be very glad if the different religious bodies would become federated in a united effort. Nothing was done, however, immediately, but later the Presbyterians established their work in the form of a university pastorate and the Baptists established a guild; the Episcopal church already had a guild; the other movements gradually took shape until two years ago the school of religion was founded.

There are included in it, I believe, nine different organizations representing seven different churches, and the Y. M. C. A. and Y. W. C. A. of the university. There are 26 different instructors announced for the present year.

I doubt the propriety of any denomination waiting for a united movement, before it begins its work. The union, if it comes at all, will come later on.

Mr. French: I would like to add one point, and that is that the courses of the School of Religion at Ann Arbor are aimed to be of university grade. There are names of men on the faculty here who hardly have their peers in any theological seminary in the country in their specialty, and it was thought that we could take advantage of those specialists in the university by putting them in the catalogue of the school and it would dignify the feeling toward religion among the student body. While we have retained these methods as a matter of university credit, with 240 enrollments, the same men have 141 enrollments in other courses where they can give full sway to their deepest convictions with regard to religious life, without any reference whatever to the official aspects of it.

Mr. Chandler: What credits are given for this work?

Mr. French: We have not asked the university as yet to give any credits for this work, because we wanted to demonstrate its efficiency before we went to the regents with that kind of a proposition. However, there are courses given in the department of Semitics, enrolling about 100 students, where the work in the Prophets and biblical literature, etc., is given with full credit.

2. Discussion: "Lectures at the university by local pastors with credits." Mr. Loring.

The summer before last, the faculty of the University of Iowa, upon petition of the ministers and some of the professors, passed a resolution to this effect: That if any student—it deals only with the students—if any student gave evidence that he had done regular work in any religious subject which is counted toward the degree of bachelor of arts in any American university of the first rank, and had handed in to the committee appointed by the university his lecture hours and collateral reading and was willing to pass an examination prepared by the university, he could get credit from the university not to exceed eight hours in the four years' course, not to exceed four hours in any one year.

We don't claim at Iowa that we have solved the question by any means, but we think that under this plan we have made a fair start, have met a good many difficulties that we expected to meet, and we think we have found the logical way to introduce the whole matter in the state universities. We found out, somewhat to our astonishment, that although a state university claims it is non-religious, as a matter of fact it actually discriminated against religion, for this reason: The state university will accept a student who has come from a denominational college and taken a religious study there, expecting to count that study toward his degree; and they will give him credit for that work in the state university; but, on the other hand, if the student comes to the university in the first place, they fill his time so full of studies that he can't take work outside, and if he should take, outside, under a tutor, a religious subject, and come to the university and ask credit, on the theory that he had done the work and could pass an examination showing he had prepared the work, the state university, as I understand, would decline to give him any credit. They say, in effect, therefore, "If you study with us all your course, you can't study religion; but if you come from any kind of denominational school, we will give you credit for courses in religion."

Therefore, the faculty was in such a position that they could not very well turn down our proposition, although a great many of them disapproved of it.

In starting this work, we started very cautionsly. We had people from all kinds of churches, Protestant and Catholic, and we didn't know what would happen when we got together; but as a matter of fact, we had no difficulties. No denominational jealousies or feeling of any kind arose. In the next place, I think greatly to the astonishment of the university, no snap courses appeared. In fact, the number of students is much smaller

than they expected, and I think largely on that account. We find that a very large proportion of the students start and never get through at all. They think religion is an easy matter, and come in and find out their mistake. In the next place, we avoided denominational teaching, and I think that is rather remarkable.

Now, there is another wrong impression about the arrangement, at least in the state of Iowa. A good many people think we are on the same basis as a denominational college, which tries to get a large number of students. They think our work is somewhat the same as that done by the Christian Association work in the cities, where you try to deal with the mass of men and move them emotionally. That is not so. We don't ask for numbers. We would be satisfied if the same proportion of students would take our religious courses at Iowa that take them at Harvard. We do insist that the student has the same right to take religious studies in connection with the state university that he has anywhere else. It is purely intellectual in influence. We do count, however, that it will have a secondary influence on the whole university, because every student has friends, and if we get one student that sees that religion is well worth studying from the intellectual side, he drums that into the other students, and we will get many students to see that the work is of value on the intellectual side.

The first year there were seventy-two people in the classes; forty-nine took the examinations. The second year we only have thirty-one. That, of course, is one of our difficulties. In the first place the ministers changed. The Methodist minister had classes in the literature of the Bible, and he left. The Congregationalists changed ministers, and the Lutherans changed ministers, and the Baptists changed ministers. That is one trouble. How can we get regular teaching?

One thing I want to ask is this: Suppose we should get a student pastor system there, how far will the student pastors help in this kind of movement? That is one thing they asked me to find out. Can we count on the student pastor giving two hours a week for one semester? In the next place, I think our smaller attendance is due to the fact that the courses are not co-ordinated. We were all afraid of each other the first year. We were afraid of stepping on each other's denominational toes. The courses did not fit together. In the next place, I do not think the students understood what the courses were designed for. In the law school, the students have to take certain elementary studies. Why should not we have elementary courses in the religious work? One thing I want to find out here—how far could university pastors help us in this plan?

Dr. French: The university pastor, I think, can do this that the local pastor cannot do with his other activities: he can devote a larger section of his time to thorough preparation for such a course, making it his specialty, and he can also take a larger time in interesting the various classes of students in the course. Naturally the university pastors would be a large co-operating factor in the success of any such school as was outlined at Iowa or at Michigan.

Mr. Edwards: Will Professor Lathrop outline, in a word, the scope of his course in religious literature in the University of Wisconsin?

Prof. Lathrop: Young people, generally speaking, don't know their Bible, haven't read it; and if you are going to read the Bible from any point of view, the first thing is to read it, which we endeavor to do.

One or two points I think will be of interest to the members of this conference. In the first place, it has been my feeling that the Bible does not belong even to evangelical Christians only, but is something meant for mankind at large, and from that point of view it has seemed to me distinctly desirable to avoid any considerations which would be in any sense provocative of unnecessary discussion. The Bible, for example, in English literature, is one book, and it isn't a matter of any great interest to students as to how it came into existence originally. So that questions of origins and analysis and criticism have seemed to me quite out of the scope of a course of that kind as given.

Then, as I understand it, a literary study of any great creative work involves a consideration of the structure of it, of its purpose and meaning as it stands, of the questions of the interpretation of particular words, the endeavor to follow the imaginative spirit of it as completely as it is possible for us to follow it. This course was looked upon with a good deal of timidity. People were afraid of it. People thought the Catholics would object to it because necessarily the translation of the scriptures which is of significance in English literature is the Authorized Version. Some people thought that the evangelical Christians would object to it because it was considered as literature and not treated from a point of view of a merely mechanical sense of inspiration. Some people thought that the representatives and descendants of German immigrants of 1848 would object to it because they would not want to have anything religious in the university at all. It seemed to me that these were cases in which one point of view was the antidote of another. In point of fact, when we got our class together, we had some Catholics, some agnostics, some Unitarians, some Lutherans and Presbyterians. I know of those representatives of different types of religious belief incidentally, and I can't find out that anything happened to make anybody uncomfortable in the course.

The Supreme Court of the State of Wisconsin has declared that there are certain portions of the Bible which teach the existence of an all-wise and beneficent Creator, that the reading of such portions of the Bible and the teaching of such doctrines as that, which are not the peculiar property of any religious denomination is proper within the public schools of the state; which I take it is exactly the point of view suggested by Dr. Loring in the instruction of religious subjects. I have not made it my object to inculcate that doctrine in my teaching of the Bible as literature, but I don't know that anybody has obtained any inferences to the contrary from the reading of the early narratives of the Old Testament. The course as at present given in the university runs for one semester only, for two hours a week. That is not sufficient. I think next year a course will be given that will run for one semester for three hours a week. In my estimation that is not sufficient, but in the judgment of those who make the courses out I have not been able to make my point clear. It seems to me a larger

amount of time might be given to a subject which is in so many respects so exceedingly difficult as a study of the scriptures.

Prof. Evans: I have the letter head "Hebrew and Hellenistic Greek." I am teaching the English Bible as linguistics, literature, history, and archaeology. There are three or four other men in the department, and the work is progressing. There are absolutely no difficulties in the way. Such difficulties as are invented are simply straw men, hypothetical, for the privilege of someone shooting at them. There is no practical difficulty in the way, as I can see it, of teaching the English Bible in the university in perfect consistency with the laws of the state and the spirit of the university and the convictions of the Christian consciousness of the teacher. It is being done and we hope it will be done with better method and better results in the future than it is done at present. We have an average attendance of about eighteen or twenty this semester, but we hope to have a larger attendance, double or treble that attendance, next semester.

Mr. Loring: I would like to say, as throwing a little light upon the summer school of religion, that Professor Starbuck in the last two summers has given his weekly lectures at Iowa without credit. They are very largely attended.

Miss Rolfe: At Illinois they give bibical literature in the summer, half of it one summer and half the next summer, alternating, and it is very largely attended by the students. It is given by the university for credit.

Mr. Foote: The Ann Arbor School of Religion last summer had four public lectures given by the members of the faculty on religious topics, with attendance between one and two hundred.

Mr. Cope: I think there is some significance in what has been done for the University of West Virginia. The summer school has been held several summers, originally as a school for Sunday school teachers, lasting two weeks in connection with the school for teachers, and then extending itself out a little farther so that I believe last year the summer school had courses in religious psychology and other subjects in the Old and New Testament likely to be helpful to teachers.

3. Discussion: "How to increase the Christian public sentiment in the faculty, and make it more effective in the policies of the university." "Should the people of the state urge upon the university authorities a larger consideration of positive moral character as a qualifying element in the selection of teachers?" Prof. Gilman.

Positive moral character, as I understand it, as a qualifying element in the selection of teachers, is absolutely necessary, but in the course of a somewhat long and tempestuous career I have noticed this fact: men will come to the University of Wisconsin, with aggressive moral character, and develop, in the course of two or three years of research work or some other work that absorbs all their time and makes them selfish, into a personality which has latent possibility of positive moral character, but without its being really expressed.

I believe that personal influence, whether of a member of the faculty,

or of the members of the community, is the most effective influence in the world in the matter of Christian public sentiment.

Faculty communities are like other communities. We have been running wild on research. I tell you, the pendulum has swung too far, and you have debauched your teachers, you have destroyed their Christian influence largely, by going too far. Now, I say this research may have saved us from getting stale, a proper amount of it is all right, but when you have your whole effort directed to magnifying, glorifying the individual, and instead of giving out, you drag in, there develops a growing selfishness which comes for the most part, from a superabundance of research. You spoil your teachers. This is what is happening all over the United States in connection with educational institutions.

Now, our faculty does not lack in moral tone or positive Christian character. But we do lack the expression of it in effective ways. It is a question of faculty members taking the time and taking the occasion, taking the opportunity to make their influence felt.

There is absolutely no defence for the theory that university men should refrain from exerting and radiating moral influence. I believe in it. It is a matter of wisdom. Positive moral teaching, Christian influence, has its place right here in this faculty, in contact with students every day.

This student public sentiment and the opportunity of meeting the students personally is the opportunity for the application of this positive moral and Christian influence. I don't mean something necessarily labeled. I would not agree to the label that you would agree to. I would not come in under your label, possibly, but I say to you with all the earnestness of a somewhat intimate relationship with the students of this university, that in this matter of personal influence, in the reflection of positive moral character, we must take the pains to express and to give out, in a spirit of helpfulness, in a spirit of sympathy, and kindliness I believe that is the lever, right there.

4. Discussion: "The enlargement of the numbers of candidates for the Christian ministry and missionary service." "Co-operation between the universities, the theological seminaries, and the university pastors for pre-theological work with credits." Dr. Bronson.

In the colleges there might be in all the pre-theological courses a more conscious emphasis in favor of the seminary, just as there is in the pre-medical or pre-legal courses. This greater emphasis might be best secured, as in some of the state institutions it is now being done, by entrusting these pre-theological courses to university pastors, or pastors duly accredited for the work. The ideal situation would no doubt be to locate or create a denominational seminary in juxtaposition to the state universities. Since the growth as evidenced in this conference seems to be in the direction of more or less distinctive denominational work in state institutions, the placing of this work under professors accredited, or at least acceptable, not for scholarship, but for character of teaching, to the denominational schools would help. Some of the seminaries it would be found could not recognize credits

unless the instruction were given by men in the state schools whose work was not offensive.

Mr. Sharpe: I happen to be one of the few, perhaps, who are directly interested in the thought of the theological seminary that the speaker has just endorsed. The institution with which I am identified is a theological seminary located at the seat of a state university. The school was located at the seat of this university, the University of Missouri, directly on the invitation of the university authorities. Not only did they invite this particular religious body, but any religious body, to establish a like institution. The idea has been growing. Twenty years ago it was agitated on the floor of the Missouri legislature by no less than Champ Clark, that all state universities should inaugurate theological seminaries with the state universities, in accordance with the idea of Thomas Jefferson. The Christian church is the only one that has so far taken advantage of this offer, but the initiative has come from the university itself.

There has been no accusation of pernicious sectarian activity in the Bible college, no opposition from members of other religious bodies, notwithstanding the prime motive of locating here was the education of our own ministry for the Christian church. It has been said that if other denominations were to do likewise it would transfer denominational conflicts to the seat of the state university, to the disturbance of the classic repose of the universities. But it would seem to me if there is any place where there is a prospect of arriving at a united opinion, the atmosphere of a state university is just such a place, because the discussion is likely to be brought within the rules in that environment. If any sectarian should violate the rules the state university would arise in its majesty and suppress him.

We are glad to know that some steps are being taken and some deliberations being had in this regard. Most of our instruction is absolutely nonsectarian. We have been educating ministers for the Methodist church and for the Presbyterian church and for the Baptist church and for the Christian church. We have actually had ministers of all these denominations preparing for the ministry in their various bodies in our school since its inauguration thirteen years ago, and we have had nobody to complain that they were unfairly treated. The students are used to having these things discussed from every possible point of view. It would not be possible for any denominational body to come into such an atmosphere with its denominational claims and urge them in any way except the way in which claims of all sorts are urged in a university atmosphere, and I imagine that all of the obstacles and all of the nightmares that are apt to be counted up in thinking about this will prove to be purely imaginary.

Mr. Graham Taylor: I would like to enumerate some things we have to reckon with in accounting for the numbers of men who are entering the pastoral ministry. In the first place, the church has been building better than it knows perhaps, or at all times recognizes, in raising up more kinds of ministry. The number of men who are devoting themselves to Christian service is certainly not less but a great deal more than hitherto, and a large number of men who have gone into the service of the Young Men's Christian Association regard themselves as in the ministry of the church for

young men. Social service of the country has made a strong plea for some of the best talent that the church has had to offer, and we should not consider men who are heading the great philanthropies and the united charities of our cities as not related to religious ministry.

Moreover, the fact that the denominational competitions and rivalries have cut up the local field for the pastoral ministry and reduced the financial support of the men in these local pastorates, has certainly had a very seriously deterrent influence in the minds of men of the first quality and high ambition entering the pastoral ministry or preparing therefor. I think we cannot afford to blink that fact. If the demand were worth the sacrifice, there is the heroic element in Christian men to respond to that demand. But men may well question whether it is worth the sacrifice that is asked of them to maintain one more church in a community than is needed. Now, there can be no question about men facing just that dilemma. When we ask them to go to China and Japan or the islands of the sea, they respond. There is room. There is need. And we always have more men and women volunteering for the foreign service than we can possibly send forth. Until, therefore, there is some comity among the churches which will prevent this competition that cuts the field up so that a man does not have a sphere for a whole man's full work, we need not expect the response to the home fields in pastoral work that we do to the foreign field. And we are not to blame a man for that attitude.

The appeal for the ministry of the church, it seems to me, should be for a more manifold ministry. We need not more men of one kind so much as more kinds of men, men whose varied aptitudes shall be developed over against the varied needs of the field. We need a larger view of what the ministry and the church really are. But the appeal should be sent to the colleges that just because of the diversity of social and philanthropic and reformatory and religious work, the old-time idealistic, inspirational, educational and empowering work of the church is not less needed but is needed all the more, and the appeal should be to the very highest classes of men, the men that can idealize, the men that can inspire, the men that can educate, and the men that can generate that power of a Christ-filled life: upon those men the premium should be put as never before, and so far as I see the sphere for the activity of the church in those four paths, it was never more needed than now.

But then, I would not say that that was the only ministry, and I maintain that the old burden of the soul is not off, but it is on. More people really care for more folks than ever before in the history of the church. No very large proportion of even the ministry has ever borne the burden of the soul to anything like the intensity that we are laying it down right here now. I say that the burden of the soul is on and not off, and that we should thank God and take courage, that the church has been building better than it knows, and that we have only to make an appeal to the herioc and the higher things in order to get the response that we need.

5. Discussion: "The religious forces of the university in their relation to student grafting, to student law and order, to student self-government, and the honor system." Prof. Gilmore.

Some of our problems in student life are due to the fact that we have a peculiar code of college ethics. I think we may recognize the fact that there is a code of morals and ethics in university life adopted by students while they are students, which is not the real code that they expect to follow when they leave. He will do many things and lend himself to certain standards of living, which in his sober thinking he would condemn, excusing himself by saying, "When I come really to live, I am going to get on a better basis."

It is easy enough to point out that we do have this system of college ethics, this separate code which the student adopts for himself. But how are we going to deal with it? What should be the attitude of the religious forces of the university toward this situation?

The answer should be perfectly obvious, that we ought as far as we can to bring the student to realize that the law of morals works just the same, with the same certainty and preciseness, in college life as it does outside; and he must come to a situation of direct responsibility, not only in matters of law, but in matters of morals and ethics. He is not in any artificial position. He must take full responsibility from the very outset.

I have in mind particularly the subject of student grafting, and that came to me because of a movement which has been started in the University of California and also in Stanford University, to get the students to take a stand on honesty and morality in the matter of business relations. That is, to perceive, if possible, the trusteeship of the man who in every-day life comes to represent various interests, and to get hold of the elements of the moral problem that will ultimately confront him when he comes to live the real life in any profession or calling he may see fit to adopt; to see that student grafting is the place in student life and student enterprises where many men first learn the lesson of private gain out of the fiduciary relationship. I think it would be surprising if we had all the statistics to see the results of our student activity. We would find that the corruption in municipal life and in state life has its counterpart in student life. Not because there is any viciousness in the student body, but because of a lack of moral perception. Now, to illustrate: the chairman of a certain committee had in charge a certain class function. He was a representative; he was elected to act for his class. It involved the raising of a large sum of money and the letting of certain contracts to carry the functions through. He had a position of influence. He could dictate; he could sign various contracts. He did let certain contracts, and in a few days took a check to remind him of his good offices. That is simply incipient grafting. That twenty dollars did not belong to him. He got it in a representative capacity in order to benefit the person whom he represented; but he soon becomes saturated with the notion that if he can get a private gain on the side, well and good. I don't think that is due to viciousness. I think it

is lack of moral perception. I don't know who is responsible for the lack, but it is there. The problem is to impress upon the student the simple, elementary fundamentals of right living. The agency by which that should be done I leave to other persons to judge.

6. Discussion: "Co-operative action against student drinking resorts and houses of ill-fame." Mr. Foote.

The first and the best remedy for the evils which we have under consideration—is instruction in sexual hygiene. This is now given in some places. In the University of Michigan, a professor of the medical school lectures every year under the auspices of the Christian Association to men. Similar lectures ought to be given under the auspices of the university or of the Christian Association or of the churches everywhere, and for the women students as well as for the men. As a matter of fact, however, there ought to be elementary instruction in such hygiene for students in high schools, so that they will not have to wait until they come to the universities to get scientific instruction in such matters of personal care for themselves. It is, to my mind, shocking to know the very small proportion of boys and girls who receive at home or from the family doctor or in any other reputable way any sort of instruction concerning care of themselves..

There should also be instruction as to the effects of alcohol. There is very much to be gotten out of the instruction in addition to that instruction which is generally established in psychology in the university, where the student may be shown how alcohol decreases effectiveness of life and likelihood of securing a good position.

Then there is a third measure of prevention, and that is the cultivation of sentiment among the students themselves, the sentiment that it is not a smart thing to go in for drinking customs, a sentiment in such matters as of students treating one another in saloons.

The appeal of athletics is also another strong preventive.

My second point is in regard to conditions in towns where liquor licenses are issued. I do not believe that it is helpful for the religious forces to attack the saloons in such a community indiscriminately. Attack, not all saloons indiscriminately, but the saloons that are doing the vicious business. Turn the batteries in these directions, on the saloons that are violating the laws regarding the sale of liquor after hours, the saloons that are doing the business of procuring assignments of immoral women, and have gambling. Compel the saloons if possible, to close up early in the evening on nights of football victories. That was done at Ann Arbor last fall after a football victory, greatly to the advantage of the community. If you act along such lines you can greatly improve the conditions in the communities in which you live.

Third, consider the saloons in towns where no licenses are issued, that is, where they are doing an illegal business, and also conducting gambling houses and houses of ill-fame, which are doing an illegal business everywhere. What is the method? Secrecy and vigilance alone will keep the

college town free from those evils. I heartily disapprove of public methods of attack. I do not believe that a publicly formed committee can accomplish much of anything, except to make the keepers of illegal dens a little more secretive and careful in their methods of operation. You have to uproot such places by a secret attack. How are you to go about such an attack? In some places you can have student co-operation, and can use student help to advantage. There are other fields of action where it is a very doubtful question whether you can use student help, as for example in investigating saloons, gambling houses, and houses of ill-fame.

In the first place, it is subjecting them very possibly to temptation; and in the second place, if you are after legal evidence, which is probably what you ought to be after, it is putting the student in an unfair position to ask him to get legal evidence which he may have to go on the stand to substantiate. I believe the only satisfactory method of attacking such problems is by the employment of professional detectives, and by doing it with the utmost secrecy. The greater the secrecy, the greater the results. The method of attack will have to depend on local conditions, but secrecy and swiftness and putting pressure upon the municipal authorities is the only way, in my opinion, to get at these institutions.

Mr. Mott: I may have misunderstood the leader of the discussion in what he said about the better class of legal and responsible saloons. I have had a great deal of experience in this matter. By far the largest number of students that I know who were not under the spell and clutch of evil habits of drinking when they came to college and came under the habit, have been led away in these better places. It is an exceptional case. I know of such places, but I state as a matter of fact that I know of hundreds of men of some of the best families of this nation who have been drawn in, to these so-called respectable places, that were doing their business according to law, literally. In so far as they are to be commended for obeying the law, I stand with you, but in so far as you would imply any silence with reference to this most deadly snare, I would not be silent, and I think our conference should not only sound a clear note on this point, but use all the power we can command, should seek to put these places out of business or to neutralize their influence as much as the others.

(Applause.)

Mr. Cochran: I am something of an educational tramp. I have recently been at Stanford at the University of California, and also Oregon, Washington, Montana, and North Dakota. I wish most heartily to accord with what Mr. Mott has said with reference to so-called respectable saloons. I have seen in these cities especially where we have our university boys up against the great temptations of our city life, an effort on the part of the saloon element to cater to the university element and to spend a great deal of money upon the so-called college inn. We see a great deal of stained glass, beautifully respectable stained glass, and many pennants and banners. I refer only to the outside. But I am afraid these college inns, with the so-called university and college atmosphere, are the real snares of our student body. No student wants to get into a grog shop, into a gin mill.

He wants to do his boozing respectably and that is where we have to fight the fiend of liquor in the college inn.

With reference to the attitude of college authorities toward student grafting and student drinking and the like, I am sure we all of us, who know anything about the matter, agree that presidents and faculties are very deeply in earnest with reference to the cleaning up of college and university life. They point with pride, to the fact that within the last five or ten years the moral atmosphere of the university has greatly improved. I am hearing constantly as I go from college to college and university to university, that the authorities of the university are deeply in earnest and co-operating in the matter of a higher type of moral life.

Mr. Darby: I think my Indiana associates from Bloomington will agree with me that our basis is the correct one, that the point of attack may be the kind of saloons that we call the bad ones, but the basis of attack is the saloon *per se.*

7. Discussion: "What has the religious spirit to offer in bridging the gap between fraternity and non-fraternity men and women?" Mr. Wilber.

I shall assume that there is a gap between the fraternity and non-fraternity element in our universities that, if possible, we ought to try and bridge.

Why should it be bridged? The fraternities, let me assume, cultivate an aristocratic tendency. The very fact of fraternity means that two fellows are plowing the same field of learning and one is taken and the other left. Two women are grinding at the mill of examination and they are grinding pretty hard. One is taken and the other left. Whether for better or for worse, there is that selective process going on in the school life, which creates heart-burnings.

As I am a fraternity man myself, I am not ignorant of the helpful influence in fraternity life. There is a certain appeal made to a class of university men that could not be made otherwise. You are a nobleman. You are not a barb. You are a Greek. *Noblesse oblige* is the appeal made oftener in fraternity circles than elsewhere. I am amused in going into the chapter house of the fraternity to which I belong and in seeing that the freshman gets the coal for the grate. When a graduate comes in he gives him his chair. It is a remnant of the old fagging system. You remember Lyman Beecher when he went to college was attempted to be fagged. He would not be fagged. But there is a great deal after all to be said in favor of this fagging system. It trains the fellow lower down to mind, and that is one thing that is pretty hard to get into our American constitution. We speak more, you know, of our liberties than we do of our duties. There is one duty, humiliating though it may be, to get coal, to give up the chair, to be a handy man for those mighty gods who sit above them. Well, it does inculcate a sense of obedience to the powers that be.

But at the same time, it cultivates an aristocratic idea. Some of those

advantages, I think, we will concede without discussion, could be secured without the formal fraternity, so perhaps it isn't as necessary as some people believe to a well-rounded character.

There there is another thing, I think, the fraternity fails in, and that is the building up of a true proportion of values, as to the importance of fraternity life. Every fraternity man here understands what I mean. There is a kind of extravagance of expression, which goes along with "Greek" life. But when we meet as alumni coming back to a college, it ought to be with our ideals somewhat clarified as to the proper proportion of values. What is it, after all, to be a college fraternity man? Once in a while, I know, it is very pleasant to meet the fellows and, if you can remember it, give the grip. But there are a great many other grips that you need to give that are much more important.

Some men say, you have your aristocracy anyway. There is a selective process bound to go on. That is very true and it ought to be done along rational lines. I know very well that this process of rushing and taking in freshmen before they have got out of the egg and don't know exactly what breed they are, often brings dire disaster and dismay to the fraternity, not to speak of the effect on the freshman. You know very well that even the fraternity standard breaks down, because they confess that they make mistakes.

I don't know but that the other end of the question, of what the religious spirit can do, almost answers itself. Here is one thing: it can hold up the true standard of the fraternity. The phrase, "Oh liberty, what crimes are committed in thy name!" can also be applied to the term equality and fraternity. Often you and I are obliged to stand up and be classed with men whom we would not allow ourselves to be classed with under any other circumstances. We were in the same fraternity. We did not know them, and the quality of our chapter was perhaps different from theirs. Yet because they are of the same fraternity we have got to receive them willy-nilly. The spirit of the organization has to take place. You all know what embarrassment it often gives to bring together men who are not at all congenial. I think the religious spirit does do this: it brings into the university life the true idea of what fraternity is.

But fraternity is supremely self-conscious, not to say self-interested. It doesn't choose men as its members for the benefit of the young men; it doesn't choose them as a missionary venture. It chooses them for the possible value that they will be to it, and if they are not up to their standard of value, they will drop them like hot cakes. So, you see, it is a self-interested organization, whereas Christianity, your Christianity and mine, is an altruistic affair, and I agree with what was said by one gentleman this morning, as we go out from college into business life, we find the ideal cultivated in college life goes by the board. And, don't you know that we are regarded as being sentimental in our altruism? Now, what we want to do is to get altruism down from the region of sentiment to the ground of fact. We can do it in the student age. They have got to get it in college circles. The Christian spirit must provide it.

8. "How to meet the personal needs of university students, to broaden the religious outlook and deepen the religious life." Mr. Tinker.

The advantage of holding a series of meetings lies largely in the fact that one is compelled to aim at a definite goal. The ideal is to include in our plan the so-called evangelistic conference that will lead men to definite decisions and the other conferences directly or indirectly tributary to it, some being used to prepare the way, and others being used to conserve the results.

Begin in early November, with a strong series of meetings upon the general theme of religious education. Friday, Saturday and Sunday might be given, and the strongest religious educators available secured. Special meetings for members of the faculty, and for the ministers of the town ought to be a feature of the conference. The services could then be so arranged as to head up in one large mass meeting in which the Bible study enrollment for the year could be obtained.

A few weeks later, hold a conference in the interests of missions. Prominent laymen could be secured to make the addresses. The meetings of such a series might be confined to one Sunday, heading up in one large mass meeting.

Another series of addresses might be given upon the general theme, "Ideals in Lay Professions," that will lead the thought of the student to the task of defining his profession morally and ethically. These addresses should be delivered as far as possible by the professors in their respective departments, and opportunity given for free and full discussion.

Our main business, however, is to lead men steadily and faithfully into fellowship with Jesus Christ. The strongest and sanest speakers in the country should be secured for this work. Conferences in the late afternoon and meetings in the early evening might well be continued for a week, and every agency upon the campus invited to help in promoting their success. There are three ways in which, I believe, the helpful effects of such a conference may be conserved.

First: By a conference upon college ideals. Immediately after the evangelistic services, call together the student leaders of university life, the president of the university, the deans of the faculty, and a few popular professors, for the purpose of discussing such themes as the following:

1. The honor system.
2. The liquor question among college students.
3. The relationship between professors and student.
4. The social conditions of the college.

Second: A conference upon the claims of distinctively religious callings.

Third: A conference upon the college graduate's opportunities in the community in which he is soon to become a citizen, for some kind of volunteer service.

The personal relation between the university pastor and the student is

a subject capable of prolonged treatment. I will mention two single aspects of the theme:

1. The pastor's personal interviews.
2. His group relationships.

1. The Freshman. The pastor should know these men as intimately as possible, especially the strongest among them. 2. The college leaders in his own denomination. If he can win these men he has indefinitely increased his own efficiency. 3. The strong men among the seniors. Time spent with these men is of untold value. Their life work is in the balance. They need the counsel and sympathy of true friends. 4. The sick, the crippled, and the neglected. We cannot afford to miss such men.

There are a few questions that I have found of great service in calling upon men who are strangers to me: 1st. What are you planning to do in life, and why have you chosen this profession? 2nd. Have you ever thought of the ministry, and of Association work as a life profession, and why not? 3rd. Are you doing anything whatever in the line of service for the church or for any other Christian organization? Such questions as these reveal the man to himself as well as to you, and aid in getting close to his inner life, and they can be asked even though you are in the room with several others, as you often are, in the rush and uncertainty of calling.

And now as to the group relations of the student pastor. The men upon the cabinet must claim our first attention. They are our hands and our feet, and often our head, and with them we must work and pray and chum. They must know us, and we must know them. If we fail in winning their respect and love, we are fearfully handicapped and well-nigh beaten in our work. And what is true of our cabinet is true of our committees. They do not need to have us do their work, but they need to have us near to spur and cheer them on.

Make your classes as far as possible normal classes, or working classes. The class may be dealing with social problems, but if so, let us insist upon the laboratory method—urge each man to be a social worker. We may be discussing a Biblical theme pure and simple, but if so, let us insist that the men from this group lead classes in Sunday School, or among their fellow students. This ought surely to be done if we are to train these men for permanent service. Our great objective is to get men to do work. And last, we should have our inner circle, the few men with whom we can get closer to our Lord than with any others.

VII. THE INSTITUTIONAL FEATURES OF THE UNIVERSITY PASTORATE AS NOW IN OPERATION IN THE VARIOUS UNIVERSITIES.

1. "The university pastor as primarily a personal force working in co-operation with the institutions already established, such as the local church, and the Christian Associations." Mr. Blakeman.

To set for any man the duty, of conducting a mission by personal contact with men in an institution of learning where scholars dissect men as coldly as they do rocks or herbs, and where at the same time youth, with a profound trust, waits to be directed, is to plunge the pastor into the very high tide of life. The man who hopes to succeed here must have the very minimum of timidity regarding society. If he shrinks from life's sacred associations he can scarcely hope to win students to Christ's mode of life.

The characteristics peculiar to the student would make the demand for much friendship on the part of the pastor. Dr. Francis Peabody, one of the ablest college pastors of today, has called attention to these characteristics, and it is because of these that I venture to maintain that the University Pastor must be primarily a personal force, whatever the nature of the institution with which he does his work.

The student is first of all self-conscious, studying himself, not institutions. This gives us the second characteristic; he is self-absorbed.

The only joint of his harness where any arrow can pierce is friendship. Where friendship prevails even the most self-conscious person is thrown off guard and is natural. Therefore, whatever the institution used as a housing place or as an office or a lecture hall or a meeting place, the university pastor must be primarily a *personal* force if he would win *students* to Christ's mode of thought and life.

The fourth characteristic ascribed to the student by Dr. Peabody is a passion for reality. The student is not won by the "trimmings" of religion. He will give heed only to the essentials, a *personal* sermon and the person at the center of the institution.

The question of *how* our work is to be done best involves a discussion of what are the essential aims. Is it to create institutions? I believe not. This gathering declares that our churches are working scientifically for the maximum output with the minimum outlay. Our aim is to build character and perpetuate the kingdom of God as the Church understands that Kingdom. The fields of activity possible to the free lance in his church are numerous. The university pastor is as free as a layman but

has the authority of a clergyman. His office is to plan his own campaign for uniting town and gown. He may reinforce any one service of his church or the Christian Association. The Sunday School can be supplemented with organized student classes. Acting as an administrator, he can create such classes. These may be manned with efficient university teachers. This has proved a very successful mode of attack in all the churches having university pastors in Madison. A large variety of courses are here possible; direct Bible courses, Christian Ethics, Church History, Social Problems, and Church Law. So wide is the range that there need be no duplication and the work in the churches and in the Christian Associations will offer a splendid list of electives. He may reinforce the Sunday School by conducting missions in outskirts of the city. Missions in Madison are now being conducted entirely and two others are being aided by a university pastor. In these he uses as teachers a number of students. The training thus made possible to these students in teaching, preaching, and club directing, is invaluable. The meeting of practical problems, under the direction of a college leader, will make efficient laymen if not ministers of all who are thus employed. This will do much to stop the leakage at the end of the college course. Knowing how to adjust himself to a struggling church in a suburb of his college town, the student will fit readily into the church in the community where he goes to practice law or to engage in business.

Again, as a free lance the university pastor finds a neglected society in the local Young People's organization. These societies have never been worked to their fullest capacity, chiefly because they lack trained leaders. In the case of such organizations he can become a general manager. In their departments are sufficient machinery for any tactful personal worker.

As a worker without a special institution co-operating with the established organizations and representing the university pastor at Wisconsin, I would therefore, call attention to the overworked pastors in every University town, to the feeling among students that the church has neglected them; to the student's need of an advisor and friend, and to the hunger for faith which is observed as we go about from student room to student room. I would call attention to the democratic spirit of the state institution and point out that this is a call for a university pastor without an institution. I would call attention to the possibility of an association of Christian workers in every university as a means of stopping any overlapping. But above all I would urge every worker to a careful consideration of the values of personal relation between pastor and student, for when all has been said and unsaid, we must admit that the Master was Himself a free personal force, winning a man here and a man there. Thus may we ourselves safely begin with what He judged to be essential. Though the method seems primitive and slow in our day, it is nevertheless, scientific, and by it the men of heart and energy may win to holy living the great student populations whose "passion for reality" calls loud and long to the church of our time.

2. Discussion: "Shall a home, commodious, but not institutional in character, be the center of his work?" Mr. French.

The possibility of home life and a home atmosphere for students is what I want to emphasize. I have in mind, a scene in the home that has been furnished us; the dining room with the table shoved back in the corner with a sheet and a lot of sofa cushions spread along the floor, and a body of young men and women sitting around before an open grate fire, coming into closer fellowship and relationship around this "Hoboe" supper than they can in any other way. The home feature ought to be emphasized, especially with men who come from the very remote regions, and man after man in a great institution goes through without ever stepping inside a real home. There cannot be too many such homes about the campus. If we are going to get hold of the leaders, it furnishes an element of Christian strategy. I find if we get our leaders to gather around the table, we find out more about each other. It is easier to discuss things. I can put my hand on a man's shoulder and ask him to do things that I otherwise could not do. It fosters a relationship between ourselves and the various clubs, the sororities and fraternities.

The house for our work was given to us. It is a beautiful house that cost about $13,000. We have found it a great factor in getting hold of leaders during the opening days. Every Friday or Saturday night when there isn't any university function, we aim to have groups of eighteen to twenty-five students invited. Groups come by invitation into our home and we get a personal relationship that way. It has been impossible for us to cover the nine hundred students we have on our list, but we covered the freshman class in this way as soon as possible after the opening of the college year.

Another thing that emphasizes the home feature is when speakers from abroad come to us and there are certain students for whom it is important to meet this speaker. It is easy to bring them together for dinner. And then always after the church service on Sunday evening, we have a very informal lunch to which we ask in anybody who seems to have been interested during the day.

Now, this is a little of the larger social service possible in such a home, call it a manse if you will. To it faculty people also can come and connect with students and know we are always there. It dignifies the whole relationship of the pastor in the university to have a manse of that kind. I should say that the first thing that a man should be given as he goes on the field as a student pastor is a house of this character, which would primarily be a home, and stand for all the graces and the beauty and the suggestion of a home. Give him that and there will never be any danger of institutionalizing our work, because, as I say, you could multiply them into a hundred and each one would exercise its beneficial influence.

Just a word as to the practical management of a home of this kind. It must have, possibly, a little institutional character about it. It must be maintained, and its expense. We have this feature in our home. We have fifteen girls on the upper floor, who come into more or less personal

relationship with us. They are selected girls, who act as a leaven in the lump. It is convenient when anything is to be done to have those girls that we can depend on. They pay the expenses, and the house is paying for itself and about $300 in addition. The rooms are furnished to them at less cost than they could get rooms in the city. The house is an absolute gift.

3. Discussion: "Shall he do his main work through a guild hall, a dormitory?" Mr. Merrifield.

There is no one style of work that fits all fields. I think we have seen that very clearly. It depends so much upon the relationship of the University pastor and the local pastor, the distance of the church from the campus, etc. There are many considerations which we must take into account in judging of the type of work to be done.

My own preference is this: Adopt every phase of work that will meet the need, provided you do not lose sight of the fundamental spirit of the whole movement. The moment we let the machinery get ahead of the spirit, we are gone.

Let me give you the history of our own movement, in just a word. A twelve room house which is admirably adapted to the work as it now stands. We have improved the place by making dormitory room for the eighteen men we hope to have there next year. We have thirteen at present. This home is the center of our work. I think under the circumstances holding at Ann Arbor it is eminently wise to have this guild hall for the following reasons: It makes a very attractive social center. We have most of our social life centering in the hall. Occasionally we go across the street to the church, and I am very anxious for the church people, who give the social receptions in the autumn, to make the students feel that the local church is welcoming them. I believe it is wise for the movement to tie up to the local church as far as possible, because the student has come to the church and can be passed on to the church later.

We have the general socials in the parlor, which will accommodate about 125 students, and group socials, on which we lay great stress. This last year we had about nine general socials, seventy-five to a hundred students each time, and about forty group socials. Most of our work centers in the guild hall itself. We find the students will come much more easily during the week for the other work, which is more important, if we can get them first on the social side. I believe it is wise to have a social center like this, because you can't tie the students up to the church building as it is commonly built. Our hall is a fair hall for temporary needs, but some of these days I would like to see something better. I am not sure but that the ultimate solution of the problem will be a building like this in which we are meeting for the Association on the grounds, and a dignified, modern church building, which will include the regular church activities and the guild hall in connection with it. I would like to see all the churches near the campus have a dignified plant and guild hall that will stand out as a mark of the dignity of the church and develop interest in

the students as a student center. It seems to me that will come closest to the student center. Maybe I am wrong in that. Perhaps the guild hall should be across the street or away from the church, but I think the closer you can get the church to the guild hall, provided the students will warm up to it, the better this will work out.

A second point: The guild hall ought to be an official center. I mean by that, the student pastor ought to have a place where he can meet the students for conference. Have religion his business, and every hour of time spent ought to be spent in that business. I have had 150 to 175 consultations with students on distinctly religious problems since last autumn, more than last year, I think, and they are increasing in number all the time. Moreover, I have tried to work out a plan of having the students call upon the students.

Third point: The guild hall can therefore be made into a class room of no mean proportions. We have been able, just this last semester, to have eight classes a week, and it is only a beginning of what can be done. There is a constant demand for courses growing up, and there are more classes than I can possibly handle even now. Some of these days I hope we will have two or three men on the work, who can properly take care of it. Together with these classes we have a little library, made up, just now, chiefly of the pastor's library and my own. The demand is increasing for wide-awake, up-to-date books. To talk over these books with the students, to come in and have the books where they can read them, even though you are not there encourages them to read very much more widely than they would do otherwise.

Now, the dormitory system: we have thirteen men in the hall; we will have eighteen next year. We are trying an experiment which may be very dangerous, but anything that is good is dangerous. We have these men in the hall, and we found that after the first year or so they were simply rooming there and when the fraternities wanted a man they would pick him out and we lost him and lost the rent. So I said to the guild committee one day, "Let's organize the men; let's put it into their hands to choose the men who shall come into the hall, and make one count put a man out." We have tried for a year and a half with great success, and I believe in the organization of this fraternity—for it is a fraternity. So far, for a year and a half, it has proved to be, not selfish but unselfish. They live for themselves, it is true, but they live for themselves better because they stand for the whole guild of four hundred people. There is a larger circle. They are touching men who are outside of the hall. The girls are going to be organized in the same way. We have thirteen in the house and next year there are going to be sixteen, and they are going to be organized. It is an experiment, I grant you, but it is working out well. We are trying to make the church ideal our ideal, and that is, that the church, and therefore the guild, stand supremely for the religious idea, the supremacy of religion, for making Christian characters who will go out and idealize society, touching here and there and making Jesus Christ supreme.

4. "The opportunity of the university pastor in a semi-official Bible chair." Mr. Payne.

The Bible Chair movement, so-called, originated in the Christian church, and was inaugurated by the Christian Women's Board of Missions, in 1893, at the University of Michigan. Work is also carried on at the universities of Missouri, California, Oregon, Virginia, Georgia, and Texas, and at the Tri-State Normal, at Angola, Indiana. The initiators of the movement proceeded upon the theory that it is quite as important to afford the student instruction in religion as in science, literature and art.

The Bible is the book for religious education. Systematic Bible study will result in: 1. A growing acquaintance with the facts and truths of the Bible. 2. A keener appreciation of the personal good derivable from such knowledge. 3. A more vital and forceful life. Pastoral oversight and social activities are considered necessary accessories for accomplishing the desired results, but the teaching function is primary. The incumbent of the semi-official Bible Chair has no official relation to the university. The character of the instructor and the quality of the teaching, however, should measure up well to university ideals.

Certain conditions must be recognized in conducting the work. The student is busy. Should he give much attention to Biblical study to the neglect of university courses, criticism of both student and Biblical teacher follows. The stressful social life takes a large share of the student's time. When this social life passes into hurtful dissipation, it presents an unsurmountable obstacle to the student's doing any creditable Biblical study. The student's limitations, his attitude to ethical and religious standards, the self-sufficiency of youth, the independence of new freedom—all must be met in the Bible study program. Two other conditioning facts must be mentioned: traditional and rationalistic extremes. I shall not undertake to say which is more difficult, either in the student mind or in the community at large.

The teaching must be scientific. It must be sensible in its interpretation of the facts; and it has a right to leave unexplained what cannot be explained. It must have the atmosphere and attitude of practical serviceableness. It must be limited in the amount of material covered. It must be non-sectarian. The scope of the studies offered while primarily including Biblical work, should comprehend also the field of comparative religion, missions, and Christian sociology.

Wherever students can be induced to come to a central location, that should be done; but many can better be reached in fraternity, sorority and club houses.

The purpose should be to teach as many as one can, where and whenever he can, as much as he can, as thoroughly as he can.

5. "Shall he build a student church?" Mr. Baker.

In 1903 the Church of Christ completed a building on the Champaign side of the campus at the University of Illinois. In 1906 the membership of the small Methodist chapel erected the present church edifice at a cost

of $35,000. In 1908 the National Unitarian Association completed a beautiful little Unitarian chapel, and the Presbyterians, under the efficient leadership of Mr. Anderson, are soon to erect a large church in the most strategic section of our entire University community.

Wiseacres laughed at the man who led in the building of the Methodist church, saying that a church seating a thousand people would not be needed there in thirty years. But the congregation already averages between six and eight hundred—and on pleasant Sundays the building is crowded to the doors. The large majority of those in attendance are students. Our young people's meeting has had an average of 190 through the school year so far—and on fair Sundays we always go over 200 and have reached 246, all students. Our attendance at Sunday School—where we have eight student classes—is only limited by our lack of sufficient room.

These churches are not student churches in the sense that the membership officiary is entirely made up of students. In my own church we have a membership large enough to carry an annual budget of a little over $4,000, which amount does not cover the $600 used in providing for the work of two assistants, nor the benevolences of the church—which last year ran beyond a thousand dollars. We have no outside aid in caring for our budget, and of the $4,000 the students contribute $1,000 or less. But these churches are student churches in this sense—that the *predominate interests are the University interests.* In Trinity we have over 50 members of the faculty who are members of the church and many others who are members of the congregation. Besides the students and faculty, we draw from those who have moved in to see their children through school, or are keeping rooming houses or clubs. Among them all it is understood that *the reason for our existence is that we may work toward a solution of the student problem*—and many of them become very devoted and efficient helpers in working toward that solution. We do not have the town and gown difficulty at all. The town people who are not at all interested in our work are looked after adequately by the downtown churches.

It is possible in churches thus made up to give the students an ideal for Sunday School and young people's work, boys' gymnasium classes, and many other things which make for the uplift of the communities into which they shall go in after years. I have known agricultural students, for example, (and we talk a great deal in these days of abandoned country churches as to how we can make Christianity a solvent thing in the rural districts and small villages) to see a great light, and go home possessed with the purpose to throw themselves into the work of the church as never before—and with a new vision as to how to capitalize that work.

One of the things that the sanest Y. M. C. A. workers have discovered is that men may be live, vigorous, consecrated workers in the University Association, and after their course is finished go out into their communities to take no part in the work of organized religion there. They were trained in a different school, they never allied themselves in a working way with the church when in school, it was a strange thing to them when they went out.

One of the penalties of university life is that the student is separated from his home and its influences for four years. To be in a church in the midst of other people—if the church is in any measure alive to its opportunity and responsibility—is to have access to other homes. I do not need to argue as to the value of such privileges for the students. For many a man it has meant refining and uplifting fellowship, to say nothing of the restraints it offers from a life of dissipation.

Another thing we have noticed at Illinois. The faculty and students touch one another through the various activities of the church life as they do not, and cannot in any other way. This is good for the faculty. It is immensely worth while for the students. To the church with the predominant interest—the university interest—we hope to add the Dormitory idea, Social Center, and Affiliated College.

6 Discussion: "His opportunity as an interdenominational pastor." Mr. Wiltbank.

I was informed when asked to speak upon this topic that under this head I should describe the "Minnesota plan," as it has been called. Four years ago, the pastors of the university churches, so-called, of the Presbyterian, Congregational, Methodist and Baptist bodies, met and decided that their respective denominations should be doing more to bring about a closer relation between the students and the churches. These pastors went to the state assemblies of their respective denominations, and secured the appointment of committees upon religious work among university students. These committees, besides meeting severally as denominational committees, thought that it would be well for them to meet jointly. They continued these joint meetings through more than two years. During this time they studied the whole problem of work among students in state universities as a general problem, and also the particular problem at Minnesota. Though they were inclined in the beginning of their investigations and discussions to favor denominational effort, yet toward the end of their investigations they became very strongly of the opinion that any effort in Minnesota should be of an interdenominational kind.

The reasons that led them to this conclusion with reference to Minnesota were three: In the first place, the Young Men's Christian Association already had its footing upon the campus and its standard. It would save a lot of trouble, and perhaps criticism, not to say opposition, if this university pastorate idea were linked up with the Association, enjoying as the Association did the prestige of a number of years of fairly successful work right on the campus. Then also, as another consideration pointing toward the desirability of interdenominational effort, it was clearly seen by this joint committee that the kind of work needing to be done at the university was the kind of work that could be done only by a high grade man, paid a larger salary than any of the various denominations could probably afford to pay singly. In fact, this, as the situation at Minnesota was studied, stood out as the greatest need there, the need of a man who for personal qualities would gain the respect of the student body

as much as any man, even the most respected and the most able, upon the faculty would, who would stand at the same time as the representative of the Christian religion. The young men and young women at the University of Minnesota come, very many of them at least, from small towns where the church was likely to be a small affair, and perhaps ministered to by an ineffective minister. Consequently the necessity as this joint committee saw it, of a champion or an apologist, using the latter term in its technical sense, an apologist of Christianity.

A third reason, which I will simply mention and pass over, was the interdenominational object lesson that would be involved. I will pass that by, as it is obvious.

As a fourth and final reason leading this joint committee to favor the interdenominational pastorate, I would mention that which is peculiar, I think, to Minnesota, namely, that any student pastor working as the representative of any particular church or particular denomination could touch only a comparatively small portion of the student body, and could bring into relation with the particular church or denomination he represented only a very minor fraction of the students among whom he worked. This situation is unlike, I think, that of all the universities represented here. Minnesota is in the center of a huge urban population composed of a good deal more than half a million of people. Now, fully a half, it is safe to say,—of the students who attend the University of Minnesota come from the Twin Cities. A thousand of those students are on another campus two miles and a half or three miles from the larger campus, the campus proper, over in the agricultural college. In addition to that, our huge, elongated campus cuts the university section into two parts, and it happens that all the university churches are in the older half, while as many students, probably live in the other half as in that one in which the university churches are situated. Now, I think that these facts which pertain to Minnesota and make the position at Minnesota peculiar, show that this joint committee was entirely correct in saying that any man connected with one of these local churches in a restricted part of the university community in a residence containing perhaps not more than one-sixth of the total student registration, could deal very partially indeed with this student problem. Hence the necessity of a man on the campus, an unofficial college pastor, if you please, who would be in touch with the whole student body, who would have a way of approach as a result of his official or semi-official position, to all the students and a right to deal with any of them.

In communicating with the international committee of the Y. M. C. A. it was discovered that this idea of the joint committee which has been described met with their hearty approval as the plan for Minnesota.

The next step taken by this joint committee was to have a sub-committee wait upon the cabinet of the Young Men's Christian Association and Young Women's Christian Association of the University and give them a history of all the deliberations of this committee and a description of the plan which they favored and their reasons for favoring it. The joint committee, pledged to the Y. M. C. A. and the Y. W. C. A. upon the campus

their moral support if they would take the work over and finance it and make it a part of the Y. M. C. A. and Y. W. C. A. work of the university. This suggestion was accepted. The international committee was brought into acive collaboration and co-operation with the plan. They sent on their secretaries, two-thirds of the funds necessary to finance the project were raised, and the other third was pledged by certain business persons connected with the churches of the city and interested in the plan. The Rev. Mr. Richardson of New York City was then brought upon the campus at the beginning of the last school year to be this unofficial college pastor.

The plan has been in force, therefore, at Minnesota for about five months. These five months have sufficed to prove the wisdom of the plan and the inadequacy of working it with one man. The plan, we are thoroughly satisfied, is the best plan than could be devised for Minnesota. Our situation had its own peculiarities and we found ourselves unable to profit by the wisdom of other institutions. It is the plan for Minnesota. But, unfortunately, the man does not exist who has strength enough and all round ability enough and time enough to make the plan go. The plan is beautiful. It could not be better. But it needs a corps of men to work it. It needs at least three men. It can't possibly be worked without three men.

We might say it needs four persons, two to act, one as the secretary of the Y. M. C. A. and one as the secretary of the Y. W. C. A. Then it needs a man of pre-eminent intellectual qualifications and thorough theological and philosophical training to present the theoretical biblical and doctrinal side of Christianity and to direct the strictly scholastic and also strictly spiritual work upon the campus. He should be an unusual man, the best procurable. Then it needs also a man to act as the intermediary between the churches and the student body. We are thoroughly satisfied at Minnesota from our experience there—I have been watching it myself now for four years—that to conserve the results of religious effort among the students they must be brought into touch with the church and kept in touch with the church. I don't care what you do for them as a Christian association or as anything else while you are on the campus, if they get out of touch with the local church during their college course, in all probability they will never be brought into touch again.

7. Discussion: "The affiliated denominational college." Mr. Stearns.

I wish to outline the work of the college known as Wesley College, affiliated with the University of North Dakota. The affiliated college work began there seventeen years ago, when Dr. Merrifield advocated to his board the starting of a number of denominational colleges around about the state university. In 1900 the board authorized him to go ahead, and he invited the presidents of the several colleges to meet at his house for luncheon, and there around his table the plan was broached. The following year the Methodist conference met at Grand Forks, and President Merrifield

presented the plan to the conference. He invited them to move their college to grounds adjoining the state university. The work was suspended one year, and in 1906 work was commenced on the new college. The first year we didn't have any building at all, and held our classes in rented quarters. At the present time there are practically three buildings: Sayer hall is a dormitory, modern in all its appointments, providing accommodations for 52 men; Barrymore hall is a similar building for about 50 women; and Corbin hall is a building erected for conservatory purposes. Wesley College has moved its conservatory to Grand Forks. The property of the college all told, including some donations assured but not paid in, is about $250,000. They average about 170 students a year.

I wish to enumerate a few of the points wherein we believe that this for many situations is an excellent plan, and we must bear this in mind, that the problem is larger than the state university.

By "associated" or "affiliated" college is meant in this connection an institution—presumably denominational—located in the vicinity of a state university, or other leading educational center and co-operating, but not originally connected with it. The affiliated college constitutes the headquarters or base of religious activities for the denomination under whose auspices the college operates. It further serves to supplement the work of the state university along lines from which for various reasons the university is barred.

The religious needs of the state university are three: student homes, university pastors, and systematic religious instruction. There is urgent need of college homes erected with a view to the comfort and safety of the occupants rather than as a matter of commercial profit.

Then again, there is need of a university pastor. The college or university professor can as a sane, wholesome man do much to improve the moral fibre of the students around him, but there are many problems in one's religious life that call for more than good will or a knowledge of general principles. These problems demand definite knowledge—knowledge born of special discipline, long continued and accurate thinking. There is need of the specially trained pastor who shall combine precise and clear knowledge of the problems discussed and a knowledge of life and human nature from the standpoint of the youth of responsible years. The boy enters college with a boy's idea of art, science, history, and religion. Too often he leaves college with a man's conception of art, science, and history, but with a boy's idea of religion. Comparisons here cannot be otherwise than odious. All these needs are met in the affiliated college; indeed the affiliated college is the logical consummation of plans already in existence.

The possibilities before the affiliated college are legion. There is a duty to the lay student: The pew as well as the pulpit is in need of religious education. And, further, the several churches to command the respect and loyalty of their adherents in the university, should be represented in an adequate and dignified manner. Instruction of equal merit with that offered in corresponding courses in the regular university curriculum should be provided and by men of comparable rank and scholarship.

Another service may be rendered through occasional lectures by leaders of the several denominations. These lectures would represent the ripest results of scholarship and would keep religious knowledge abreast of other lines of research. A further advantage would be the opportunity afforded students to meet church leaders and for church leaders to apprise themselves of prospective workers. Again, the graduate school of the affiliated college would be a theological seminary, where clergymen could be trained for future work. The advantage to the theologue would be great. He would grow up in the cosmopolitan life of a university, the nearest possible approach to the life of the world in which the preacher must live later. Theological students would have the advantage of contact with scientific training, of entrance to the scientific departments, and of personal acquaintance with the problems of the scientific student. There would be, further, a wealth of materials and resources such as small colleges and most of the independent seminaries could not provide.

The affiliated college could render a large service to its constituency in the way of college extension work in the field of religious education. What our teachers' institutions are doing for our public school teachers, what our universities are doing for the general public, such service could the affiliated college render in its own special province. The growing heterogeneity of our population calls urgently for an increasing number of factors that make for education.

The success of such enterprises requires due recognition by each of the rights and privileges of the other. There need be no jealousy. There is no conflict of church and state, since both institutions are wards of the people, the affiliated college of a part of the people, the university of all the people. There is a distinct field for each. Jealousy on the part of the college is absurd; on the part of the university, impossible. Again, as the center of an educational group, the university is the recognized leader. The affiliated institutions are not so many rifle-pits dug around a besieged citadel to flaunt and defend so many hostile pennants and thus exploit the existence of the various sects, nor are they assembled to hold a big stick over the central university. The state universities are controlled by God-fearing men, as well as are other educational institutions—and the zeal of officers and faculties in our state universities prompts them to do all that public opinion will permit in the interests of religion—indeed, the overtures for co-operation have ever come from the state university. A just division of labor, a due recognition of the several tasks, and loyalty to the only aim worthy of consideration—namely, the largest possible opportunity for the symmetrical intellectual and spiritual development of the youth that make up the student body—and rivalries will disappear before co-operation and unity will mark the growing plan.

Such a college keeps the denomination in living touch with its young people, many of them prospective leaders, and assures their co-operation and support in years to come. Were the church present in proper form and with suitable dignity, as at present are law, medicine, and engineering, hundreds of candidates for the ministry could be found in the state uni-

versities. The fact that so many now go from these institutions into pastoral and mission work attests the possible resources of the state university.

The problem of religious education in the state university is thus solved without involving the question of church and state. There should be no proselyting. Each sect provides acceptable instruction for its own adherents. As the foundations are on private grounds, the university remains free from any entangling arrangements that might bring down upon it the charge of discrimination and partiality. Such a college is not competitive with other church colleges. Its aim is simply to care for those already in residence. There is a sufficient clinic already in the state universities, and the only effect this movement could have on church schools would be to spur them on to greater activity and excellence.

The plan leaves the church free to carry on the work which is peculiarly its own, the giving of religious instruction and the training of intelligent denominationalists. A man's membership in a church should be as much based on reason as his political affiliations. Even the denominational college burdened with the entire round of instruction finds it impossible to give to this special field the time and attention which is possible in the associated college relieved of the necessity of offering work in scientific and technical lines.

As we all know, there are several of these institutions in Canada, and I will read one or two out of this set of letters. This man writes: "I have great pleasure in stating that the position of this college toward the university is a most satisfactory one, and has worked out during the last fifteen years or more to our entire satisfaction." "No difficulties so far as I know have originated since the inception of the present plan." "Our growth from 155 students in our first year of federation to 490 for the present year will indicate how thoroughly successful the movement has been so far as our own college is concerned."

Professor Graham Taylor of Chicago addressed the Conference on Wednesday upon "The enlargement of the student outlook upon social Christianity." He put emphasis upon that large view of religion which identifies it not with ecclesiastical expressions but with life itself. The Bible is the book of life because it is the book of lives. The religion of the individual personal experience must be identified with the industrial life of our day and generation. The labor movement is at bottom a religious movement. We must find terms of economic significance and industrial relationship to express the religion of Christ in an industrial age. For the young men in the universities to essay this task means heroism in a cause that is worth the cost. "What I plead for," he said, "is to identify the life we are now living with the religion we are to live it by. We must identify this little individual life of the student not only perpendicularly with God above but horizontally with all this world of his own day and generation."

VIII. A POLICY OF CO-OPERATION IN MEETING THE RELIGIOUS NEEDS OF STATE UNIVERSITIES. JOHN R. MOTT.

There are six special agencies which, in my judgment, should co-operate in meeting these needs:

1. The Young Men's and Young Women's Christian Associations. These constitute a great Christian student movement that now has some seven hundred branches among men students and six hundred branches among women students, with an aggregate membership in the United States and Canada of one hundred thousand students and professors. Among this number are members of between fifty and sixty different Christian denominations including not only the great Protestant communion but likewise other forms of Christianity, such as the Roman Catholic. This agency is beginning to be trusted with wealth. It has on this continent properties worth about a million and a half of dollars. I have reason to believe that large sums will be spent on this agency in the years right before us.

The place and distinctive function of the Young Men's and Young Women's Christian Association are to be the one great comprehensive voluntary, Christian society in the university. I know of no other society in existence which is in as good a position to carry forward this work of co-ordination.

These associations are not the church. In no sense can they or do they substitute the church. They do not exist to weaken or undercut or overlap the church. In a sense, these societies are the church of Jesus Christ at work in a specialized function to accomplish certain ends, and when these associations cease to do this, let them disband. That is my strong conviction.

What is the secret of largest helpfulness of the Young Men's and Young Women's Christian Associations? The emphasis of the voluntary principle of student initiative. You can do some things in universities by legislation; you can do some things indirectly; you can bring countless influences to bear from the outside; but nothing will ever take the place of initiative coming up from the students themselves.

Comprehensiveness is another idea underlying fruitfulness of the associations. There has never been an organization projected among students which has drawn together so many classes of men, of so many communions as well as students of no religious affiliation.

We find another explanation of its helpfulness and power in the fact that each association is related organically to a mighty movement. There is something that comes from *esprit de corps* and from the consciousness that we are bound in with all other students of universities and colleges,

and, also united with students in similar societies in all the nations of the world.

Another secret of its helpfulness is that of preserving a right relation to the church. Wherever this relation has been obscured or improperly defined and observed in practice, weakness has ensued.

Able leadership is a great secret of the largest influence of the associations. I would rather you would cut out all I have said on the other secrets of the fruitfulness of this organization, and concentrate on this one point, because, granted this, the other things I have said will follow. There has come a new conception about the leadership of the Young Men's and Young Women's Christian Associations. I regret that it did not come earlier; but it has come. The leaders of the Young Men's and Young Women's Christian Associations in the United States and Canada now are of the opinion that the secretaryship of the associations may be made a life work. Now with the coming to see it in this light, has come a new conception of the qualifications and requirements of the position. Some of the most sagacious leaders of these movements now say the secretaryship of the Young Men's and Young Women's Christian Associations must increasingly be placed in the hands of persons who have qualified themselves to rank with university professors in attainments, in breadth of view, and in spirit. I mean those who have taken their doctorate, or the full theological course in addition to the arts course, or the equivalent in special graduate studies.

We need in some places assistant secretaries as well as general secretaries. They may not enter the secretaryship as a life work. They will relieve the general secretaries from detail work in order that these general secretaries may become increasingly expert on the problems related to the moral and religious life of students and to the wielding of students in a propaganda for the extension of Christ's Kingdom.

These movements have begun to magnify another office, and that is the religious work directorship of the associations. The plan is in operation in Minnesota and also in Michigan. We have been led, after years of consideration and after taking counsel with leaders of different communions to see that it is hopeless for these associations to serve the church as they should without developing their training and teaching functions, and that to do this we must have specially prepared men who will rank, we trust, with head professors in the university. We believe in scaling this matter high. The last national convention of the Young Women's Christian Association voted to follow or promote this plan. The International Committee of the Young Men's Christian Assciation has not only endorsed the plan, but is ready to help finance the placing of men of this caliber in state university communities where their help may be necessary.

2. I turn to the second of these agencies, the churches in the university community. One of the greatest dangers is that students will lose their moorings with reference to the church, and that those who have never been related to the church will not come into a proper relationship to it. After what I have said in my last book, I do not think you will call me unreliable on this point of transcendent importance of the church of Jesus Christ.

Nothing can take its place. All this other work is, comparatively speaking, scaffolding. The forms will change and change again. The church founded by Christ and His apostles will stand. It is the root of all the other beneficent movements. They are but the branches. It is a permanent institution. We do well to build around the great and majestic church of Jesus Christ.

What is the secret of the church getting, keeping and increasing its hold on students? I will give it in bare outline. First, enlisting the co-operation of pastors in all the home towns. We have only begun to work this out scientifically. Second, the right location of the church or the churches in the university communities. What I have in mind has been fully anticipated by other speakers. Third, the proper equipment of the church. The finest structures with us as in student centers of the British Isles, should be churches. I would see the money related largely to the parish church and its various plants and establishments. Fourth, a more flexible arrangement about church letters. Let us use the regular plan where that is best, but we would be flexible enough to have, where desirable, an associate membership scheme or something of the sort. Fifth, utilize the students and professors, not only as ushers and incidental helpers, but bring them in to help shape the policy of the parish churches in the state university communities. Sixth, the co-operation of the Young Men's and Young Women's Christian Associations, which, I have indicated, stand ready to work under the leadership of the church. They are there to serve. Seventh, more than all, afford opportunities for students. The great opportunities are in the realm of education, in the realm of inspiration, in the realm of fellowship, in the realm of service. Every one of these opens up a great vista.

And that leads me on to the next point which is the most important of all, able leaders for the churches. The ablest ministers of the different communions should be stationed in the state university towns. I make no exception. Some people say, "As able as in the cities?" The city problem will not for a moment compare in its importance with the university problem. These men should be great preachers; they should be intellectually religious; they should be broad, fearless, spiritual, strong men, of deep and masterful convictions; they should command the intellectual and spiritual confidence of the students.

When necessary the whole denomination should supply the financial backing necessary to make sure that we get this kind of men. If I had to choose as to where the money should be put in the next fifteen years, I would put it very much more largely into men than into buildings. Some of these buildings can better wait than we can wait fifteen years for a policy that will station in these communities the strongest men that money will help to command. There is a sense of urgency which dominates me as I face this situation. There are some things we cannot well put off. In my judgment, this is one of them.

This brings me naturally to the matter of assistant or associate or student pastors. When are they necessary? They are already necessary in several state university towns with which I am familiar. There are some ex-

ceptions in the south and in the west, but in most of the great university towns we have already reached the point where no one man can lead the parish church and minister to the needs of the students. The function of the associate pastor should be educational, social, pastoral, spiritual. I have a very high conception of the work these men will do. I am not sure that I would differentiate their work as markedly as it has been done in some places. I am not sure that the students like altogether the idea of having what you might call the senior pastor put by himself, not to minister to the university community other than by his preaching. I would not speak with authority upon this matter; I am simply revealing a doubt expressed to me by students. I do express a conviction, however, that I do not think they should be called student pastors. I do not think the students care to be under what they regard as religious guardianship. I am simply trying to reflect a personal feeling, which is based on what students have told me. The senior pastor, as I have indicated, should have more than incidental and secondary interest and sense of responsibility for students. If he is to do his best work in the pulpit he must have first hand knowledge of what is going on in the lives of the students. You cannot put him off and say, you do the preaching and we will do the practicing. He must have laboratory practice as well.

Associate pastors, chosen with reference to helping the church to minister more largely to students, should be officially related to the local parishes. Otherwise I am afraid that in a few years we shall find that we are defeating our great object, to draw the students to the church—to the normal church which is, as a rule, the regular local church. You know, the church is a hospital, a training school and an army. If all men were perfect we would not need the hospital or the training school. It is well for the students to be related to the church as they will be when they go out into the world.

3. Denominational guilds and denominational agencies. When I was in a university, we had seven denominational guilds. I was president of the Y. M. C. A. and a member of one of these guilds. The advantages of the guilds are these: To conserve the students of their particular denomination and to hold them loyal to the fundamental and essential ideas of that communion.

I will not detain you to mention the features of these guilds. I would say a word about the houses. I would raise the question, whether it might not be a wiser use of the funds to relate them in the way I have emphasized to the parishes of the community. I look down through the years and ask myself this question: What is the ideal plan? If you can convince yourself that it is best to have one denomination put up its guild house in a state university does not that logically carry with it that at least six or eight denominations must have guild houses put up there? Is this the wisest use of money from the point of view of the whole church? Might we not find ourselves further along in the realization of our object if we poured this money with wise plan into the regular parish churches and adapted them to meet more fully the student needs? I have an impression that the denominational guild house is against the spirit of the age. This

comment is a reflection of what the students talk to me. They don't like to be tagged denominationally as to their headquarters, as to where they live.

Do not misunderstand me. I am just now chairman of an international, interdenominational commission to investigate the subject of student hostels throughout the world. I have raised scores of thousands of dollars for such student dormitories or homes. I have studied this question internationally. I believe tremendously in Christian hostels, dormitories or homes. The main point I am now trying to make, is that the matter has not been thought through sufficiently for us to go out and ask the church to place large sums of money in this particular form of investment, and we need to do more thinking before we can be perfectly sure as to the best method.

Mr. Edwards: Just what do you mean by the guild house, at this point?

Mr. Mott: I mean by the guild house a house operated by a denominational society of students in that one university. In some places it would have this dormitory or hostel feature.

Mr. Edwards: You do not mean the residence of the university pastor?

Mr. Mott: Oh, no; I am an enthusiast on that point. I have raised money for four or five of such homes in Asia. The greatest object lesson we can plant, not only in the non-Christian world, but in places like the state university communities, are homes, where men away from home, some of whom have not had the right kind of homes, can be influenced. I would not limit the owning and use of such homes to associate pastors. I would try to get more professors and secretaries of associations to build their homes so that they could be opened to the students.

I want to stop to say a word about the Christian Bible Chairs. I think we never should fail in a gathering like this to pay a tribute to the foresight, strategy and sacrifice shown by the Christian denomination.

As to the plan presented by the delegate from North Dakota, let me state that I have studied this plan in Australia, and I wonder that we in America have been so slow in coming to it.

4. The next factor is, special visitation and cultivation by official representatives of a Christian denomination as a whole, or of one of its societies. I have in mind here the home and the foreign boards of our churches, and other societies which have to do with the religious culture of students and with recruiting them for the work of the church. The problem of enlisting men for Christian work as a life work will not be solved save by the co-operation of the experts; I mean, the men who know the work facing the church in our communions. We, without the intimate co-operation of the experts of these various societies of the church cannot acquaint the successive generations of students with the needs, opportunities and responsibilities of the leadership of the church.

Therefore, I regard with favor the plan of having church officials pay larger attention to the state university communities. But I want to throw out one caution. It will doubtless be better not to have too many of these officials make comprehensive visits to the state universities. This has been brought to my attention by professors. Now, if there were eight foreign

boards and eight home mission boards, which were wide awake to this opportunity and as many more societies related to the recruiting of men for the ministry also interested, we would have not two or three societies, but over twenty experts, coming to the university of Michigan in one year. You say it is a *reductio ad absurdum,* but I say it is a matter of denominational loyalty and self-interest. Who shall say that the Presbyterian or Episcopal church is the only church to see the efficiency of this point? I only throw this out in order to show that it is desirable to arrive at a plan by which we can, as they say in baseball, "bunch our hits." I think if we can have week-end institutes under the leadership of the associations, and bring back several of the great leaders of the church, and have them concentrate on these fields, we shall get larger results, we shall play into each other's hands, we shall strengthen each other. This does not mean that there will not be times when the denominational officials should visit certain state institutions to help meet some specific and pressing need.

5. The religious agencies, influences and factors afforded by the university itself. First, the regular Sunday preaching services in state universities. Second, occasional convocations for religious purposes. Third, the supervisory control of the faculty over all student dormitories, fraternity houses, etc., to insure the best living conditions. We have not yet begun to learn the lessons which India and Japan can teach us on that point. Fourth. the curriculum work. I pass that. We need only remind ourselves that the curriculum work at its best cannot, owing to necessary limitations, furnish the religious motive power and spirit, and the more we magnify the curriculum work, the more important does it become that we increase the religious motive power in the university through the other means which have been emphasized.

6. The unofficial influence of professors. I wish that we could have a day together on the character of professors. Granted the right character, what an immense amount of latent power there is among the faculties of the state universities of this country! When I think of what some of these personalities are doing, how I long to see all the others throw themselves into the work. First and foremost, by their example in the class room; not so much by what they say or by what they leave unsaid, although these are both vitally important, as by the life they live, and the spirit they illustrate in dealing with their subjects. To my dying day, I cannot pay the debt I owe to one professor who lived Christ, although I never heard him use the word Christ in his class room. Second, let them throw the weight of their influence on the side of the church of Jesus Christ. I deplore the fact that certain professors have drifted out of vital relation to the church, simply because it is not perfect, because it does not minister to them on their own level, forgetting their responsibility to help improve it. Third, let them use their influence on various boards, especially on advisory boards, so far as voluntary student societies are concerned, and not on executive boards, even though they as professors might do the work much better than the students. Fourth, develop the teaching function in all of the church parish work and in the voluntary student Christian societies.

Fifth, in writing. There is need of getting the professors to consecrate their pens to apologetic work.

And then, possibly of co-ordinate importance with anything I have said, the wielding of the personal influence each one of them possesses. If we had in every state university a man who would do what President Northup has done all these years in the University of Minnesota and what Dr. Henry Wright is doing at Yale, we would be able to solve many of our problems.

I think I can now in a very few sentences give my answer to "how co-operate." The time has not come for a new national organization or federation. It would be wiser to restrain ourselves from projecting any additional organization until we have gathered a larger body of experience. I am spending more time preventing organizations than I am forming them, so you must discount what I say on this point. Yet I think I am prepared to argue the wisdom of this course.

But the time has come for a policy and practice of national co-operation. Surely nobody is opposed to it. The national leaders should meet regularly and unhurriedly to discuss practical plans of co-operation. That is, all of us who are dealing with these movements on a national scale should get together. It is most important that we see how we can strengthen each other. What is desirable on the part of national workers is desirable on the part of local workers. The plans of co-operation in each university are as varied as are these different universities. I have therefore preferred to outline my conceptions of the different societies and agencies, and the principles underlying their successful working, having confidence in the ability of the leaders to work them out. In all co-operation we should bear in mind and respect the distinctive functions of the different agencies. To my mind, the distinctive function of the Young Men's and Young Women's Christian Associations is that of leadership in the interdenominational efforts, and that all work so far as it is interdenominational, should function through them; and that in distinctively denominational matters, the Young Men's and Young Women's Christian Associations should serve and help the regular parish churches. I do not believe in a divided executive. In everything which can be best done interdenominationally the initiative, leadership and responsibility should be with the Christian Associations. In all that can be best done denominationally the initiative, leadership and responsibility should be with the regular parish churches. There are disadvantages to any plan, but we shall have more to show for our efforts if we think this thing through and say, "We trust the Young Men's and Young Women's Christian Associations to care for the interdenominational work. We will co-operate in any way in our power. And we place on the leaders of the churches, the responsibility and the initiative for the working out of the denominational or church life and functions."

To ensure the highest co-operation it is essential not only that there be a clear definition of functions and responsibilities and relationship of all the agencies concerned but also that there be a cultivation of the spirit of real unity among these various agencies. How shall we ensure this unity? We must have a common basis and common aims. If we so dilute these that

we forsake the convictions for which we would die, we cannot hope for real unity. Moreover, there must be that openmindedness and breadth which recognizes the varied work of God's Spirit in men and communities. There must be that frankness and honesty in telling each other what we think, having absolutely nothing concealed. I have long since learned that in this work of the Lord we should be transparently open and honest or we do not have superhuman power co-operating with us. And we must avoid the things which tend to break unity, such things as ignorance, selfish ambition, and distrust; slay them. We should also keep our friendships in repair. Besides this we must keep in the presence of Christ, because the nearer we get to Him, the nearer we get to each other. Above all, we should serve each other. If we forget ourselves in the consuming ambition to render the maximum service to each other, we will find ourselves in the larger unity with power and fruitfulness.

Discussion: "On a policy of co-operation." Mr. Edwards.

I think that we are all agreed that local co-operation is a fundamental necessity.

I wish to lay before you a plan of co-operation which we have worked out at "Wisconsin." This is not a paper plan. We find ourselves in this institution, seven of us, including the secretaries of the Christian Associations, wanting to present a united front for Christianity. We want to make our work co-operative. We want to be mutually helpful. We want no questions of precedence or the order of our going, or the success of one branch of work at the expense of another branch of work, to stand in the way of our united effort to make the Christian life a real and vital living thing in the lives of these students. We want nothing to stand in the way of relating that great body of truth that has come down to us out of the past to the lives of these young men and women as we know them in their rooms, in our homes, and around about the campus. We were forced together because we dared to face the whole of the need and were not content to deal with the individual student alone. We wanted to face up to this whole big university situation.

Therefore we formed our university pastors' association. We met on terms of equality. There was no subordinate. There was no commander-in-chief. We need no general save our chairman whoever he happens to be. We meet about once a week; sometimes we meet three times a week; sometimes we don't meet more than once in three weeks. It is a real and simple working organization. Our business as an association is the aggressive planning and execution of our interdenominational work. We do not delegate it. We do not want to delegate it. We get together and do it ourselves.

In closing, I express my personal preference that the man who does this Christian work as the representative of a denomination be called, not the "Assistant Pastor of the local church," not "a Student Pastor," not "an Associate Pastor," but that he be called by that name which seems to me accurately to describe his work, "University Pastor."

Mr. Pence: I think we have all changed and shifted our position, and

we all believe now that the proper place for all this work to head up is the local university church. If it is not properly located geographically, it should become properly located. If it is not particularly adapted in its form of architecture, it should become so. If it is not also in spirit adapted, it is time it was becoming so.

These university churches, of all the churches in America, are most favored because God has laid upon them not only the opportunity but the responsibility of being the sponsors of a stream of influence, that goes out into the world, Christian, spiritual, manly.

Dr. Cochran: I have heard the rather disappointed utterances of those who have as representatives of their whole denomination endeavored to secure a national recognition of the importance of this work.

The eastern portion of our country is absolutely inert with reference to the problems confronting us. And that is one reason, Mr. President, that I should hope that in our constitution we should safeguard our autonomy as church workers in order that we may call to the attention of the national officers of our various denominations the necessity of financing this work properly. We should not depend entirely upon local support or even state support for this work. We find that great educational foundations come from the East, and we ought so to educate these wealthy givers and these national officers that in time we shall have a thorough financial foundation. I trust we shall be aware before the conference is over, of the necessity of a national recognition on the part of our denominational authorities of our work and to that end we ought to insist that our constitution be certainly autonomous for a number of years.

In the second place, the average university man doesn't like the denominational tag. He is a little ashamed, if he is a Methodist, of calling himself a Methodist. But, Mr. President, is it right for us to yield to that passing phase of the university man's experience, when he is in a certain artificial atmosphere and is unwilling to wear his denominational tag upon his lapel, or even his religion upon his coat-sleeve? I believe in interdenominationalism. I was a Christian Association secretary before I went into any other work, and I look at it from a secretarial Christian point of view. But I believe that it is necessary for us, again, to preserve in our constitution our autonomy as church workers for the purpose of assuring the university man that it is not necessary for him to be ashamed of his denomination. If denominationalism is right, and has a place in our religious life in America, certainly it isn't necessary for us to be so ashamed of it as to hide our denominational service, under an interdenominational work; and for that reason I trust that in our constitution we shall insist that our denominational cry, not in any lower, bigoted, sectarian tone, but the true denominationalism, shall be manifested and conserved.

Mr. Batmen: I take it to be true that while the Young Men's Christian Association and Young Women's Christian Association have done much efficient work and there is a place for them, they have not accomplished all that the churches wished to have accomplished, and all that the parents of the young men and women who attend the state university desire to

have accomplished, or else this conference would not have been called. It occurs to me that that thing which is to be done is, to bind the young men and the young women close to the church, not to some separate organization away from the church, so that they may be returned to the home with their religious life developed in the same degree as the other side of the life has been developed by the university.

Mr. Cope: I am a member of a denomination, although I occupy an entirely interdenominational, and I sometimes think interreligious position. I would like to say to the key men of our denomination, "You are not taking up this fact, that the men and women who are going to be the real leaders tomorrow are in these universities, and our church has a missionary responsibility to those people which ought not to be laid upon that local church where the university is situated, but ought to be laid upon the denomination as a whole, just as much as the missionary activity outside of the country."

Mr. Sheldon: There is another reason for getting thoroughly before the churches the work that is to be done by the university pastors. There has been a growing breach between the churches on the one hand, and the state university and our denominational colleges and seminaries on the other hand. The latter have been moving on to a scientific attitude in religion, and our churches have not kept pace. That makes the problem when the young man comes to the state university, because of the type of religion he has always been taught. He comes into a new atmosphere which makes him ashamed of his denomination.

Mr. French: Along the line of the co-operation suggested, I think very frankly we can talk over some things together here. The Christian Association has a tremendous power in broadening any man and doing everything to present a united front. The association is doing the work that the churches cannot do. Now, in the four and a half years I have been at Ann Arbor, if it is the function of the association to feed the churches, there has not been one single instance where the association has brought down a man to me to join our church on confession of faith.

Another vital point is the candidates for the ministry. I must confess I intend to hang to the coat-tails of some of our Presbyterian students who desire to go into the ministry. Only a month ago my right-hand man wanted to go into the ministry, and then decided to go into association work. I believe unless a man's financial condition is extremely urgent, he should not be approached by association work. As to overlapping, there is no overlapping. There is room for all of us and more.

Mr. Blakeman: I think possibly the University Pastors' Association, meeting on an average of once a week, does much to bring the association and the church into vital working contact.

Mr. Mott: The points made by my friend Dr. French, if they were of general application, would be of the most serious character. During this past year four thousand students in the United States were led to confess faith in Jesus Christ for the first time through the instrumentality of these Young Men's Christian Associations, and large numbers of these young men were led to identify themselves with churches in the college communities

and in their homes in vacation. The leaders of this movement are insisting in season and out of season in all of their instructions to their converts, on the indispensability of their identifying themselves with the church of their choice.

Secondly, as to leading men into the Y. M. C. A. work and not into the ministry, I have answered that fully in my book on the Christian Ministry of the Church. We could not do a better thing, if we want to get strong men into the ministry, than to strengthen greatly the hands of the Y. M. C. A. If I did not believe this I would leave this work tonight.

One other word. It is clear that there is need of a comprehensive interdenominational exponent of our varied Christianity in each state university. I raise the question seriously whether the Young Men's and Young Women's Christian Associations are not the providential agency for our day to meet that need. They should have the larger responsibility for everything that can be done interdenominationally. They should be given the initiative and leadership in those things. There is a work interdenominational, and not to say so is against the spirit of the age and the spirit of the Master. There is likewise a work denominational that should be related to the church in its organized local expression.

Mr. Cochran: I am delighted with that clear-cut distinction between what can be done best denominationally and what can be done best interdenominationally. I would like to ask Mr. Mott this question: Is it true that the churches can do denominationally the work of divine worship, better than can the associations interdenominationally?

Mr. Mott: Certainly.

Mr. Cochran: Now, that being the case, what does Mr. Mott think of associations which take the place of the church in divine worship on Sunday morning? I have two instances in mind, very concrete. One is the morning service conducted in the University of Pennsylvania. In the report presented here the association through its very efficient secretary, Mr. Evans, states that the entire religious work of the university is done by the association, which has a morning service.

Mr. Mott: Isn't that in the nature of a university function rather than the Y. M. C. A.?

Mr. Cochran: It is under the charge of the university association. Does Mr. Mott favor the idea?

Mr. Mott: I never did favor it, and I do not expect I ever will. My understanding is that the university authorities as such took the initiative. They wanted to adopt the plan which exists at Yale and Cornell and other colleges in which there are town churches. I think if the pastors of the churches in that vicinity would come together and say, "This isn't the best thing to do," I would say the association should heed the call of the church rather than of the university.

Mr. Baker: I wish to suggest that there is one way in which the Association can act as a clearing house, in the matter of Bible work. The best time to lay hold upon the young men and young women when they come to the university, for the Bible classes, is in the first week. We have in the Methdist Church at Champaign, mostly Y. M. C. A. courses, listed as

Y. M. C. A. courses in the report which the secretary sends in to the New York office. If you can get them to study the Bible from the beginning in the church to which they belong and which they prefer, they probably will become attached to that church while they are there.

Mr. Bickham: The Christian Association at Ames, Iowa, has listed the Bible study work in the churches, has put leaders into those churches to conduct those groups, and has sent the denominational men as far as they could into those denominational groups in the churches.

Mr. Blakeman: I may say that in the University of Wisconsin about three days after the enrollment was finished, every man in the university had been canvassed for Bible study, and that in the canvass there was a card on which were listed all the courses given by the Y. M. C. A. and the various churches. Naturally the man chose the courses of his own denomination, and so before the first month had gone by the canvass had been made jointly.

Mr. Pence of Detroit addressed the conference Tuesday evening upon "The Need of the University Pastorate." He laid stress upon the increase of "kinetic potential" which takes place in the wearer of the cap and gown. Hence the need to make him "radio-active" in church life as it is lived and the need to insure his continued activity in the church after graduation by pedagogic training in church methods before graduation while yet in the university. To achieve this result implies the university pastor.

IX. NATIONAL RECOGNITION OF THE UNIVERSITY PASTORATE BY THE DENOMINATIONS.

Dr. Cochran: The great difficulty in the way of national recognition by the great denominational bodies is the absorption of our national leaders in the missionary activities of the church, and the fact that others are committed to a somewhat narrow educational policy. Almost all the denominations inaugurated in the early years of their history a campagin of religious education, and almost all our collegiate institutions were founded with the religious impulse. If we were to investigate most thoroughly our older institutions, both secular and religious, we should find that there were religious influences at work at the foundation. There is Indiana university, with the Bible in the center of its seal. There is the University of Michigan, with a minister as its founder. And we might multiply instances. It is very natural for the church to assume that as it has always had, it is still to have, a large part in the work of religious education. Our church leaders have had their minds set, in the mold of religious education according to a certain order; that is, under church control. They are very loth to consider anything as legitimate religious education which does not head up in actual church control. The Presbyterian church, therefore, was practically ignorant of the situation until about five or six years ago, when such men as Dr. Buchanan of West Virginia and Dr. Bryan of Chicago and others insisted on recognition. It was not plain sailing, by any manner of means. As Dr. Darby has indicated, this question of national recognition was a sort of battledore and shuttlecock game for several years. The college board in New York city was given the matter in 1904, and for one year discussed the question as to whether it could consistently undertake the university work under the board that directed college work. There were several wealthy givers that said, "No, you are going to undermine the work in the church college if you recognize the university as the proper place for the education of Christian young people." So the secretary of the board, who was much interested, was called off by wealthy givers and certain college presidents. The next year the matter was thrown back into the General Assembly and turned over to the Board of Education. Dire threats were made against us, that if we prosecuted the work in state universities our funds for ministerial education would be depleted, that the churches and colleges would not stand for it, and we found ourselves in the peculiar position of courting practical extinction if we were loyal to the command of the Assembly. But we took the stand that if the General Assembly commanded us to do the work, we would do it though the heavens fell. As a matter of fact, the funds of the board have in no wise been depleted by reason of any prejudice, and the first

year after the actual undertaking of the work the funds of the board increased twenty per cent.

Another difficulty lies in the limitations of the charter powers of national boards. There were many on the Board that doubted whether it was not an invasion of a territory that did not properly belong to us, and whether or not we were contravening the charter powers of the board. We had legal talent to pass upon the question of whether we had a right to divert one penny of our funds from the old work of ministerial education, and our counsel decided that under our charter power we had full authority to use the funds coming in to the board even though not designated for university work.

Another difficulty would be the difference in church polity. The Presbyterian church is a somewhat centralized body. The church session is the unit, then the presbytery, the next larger body being the synod and the next larger body being the General Assembly. There is a series of ecclesiastical steps leading up from the local church to the superior body. We have the appeal from one body to another. Of course, with the more democratic form of government of the Baptist and Congregational churches, the difficulties would be greater yet not insurmountable.

As to how it may be accomplished I would suggest first that the church papers be used very largely in a campaign of education, that the leaders of each denomination be asked to write papers, opening up the tremendous possibilities, that a representative in each one of the strategic states of the middle west should be called upon from time to time to write a strong article dealing with the salient points of the work. I thoroughly believe in the church press, and it is practically open to us if we will only use it. We should have a press committee in each denomination which shall push the movement.

Second, a thorough investigation suggested for our church boards. I believe that if a committee of leaders in this work would approach at a proper time the leading authorities of the church, either as boards or a national council, and would labor with them to secure someone who should investigate for them this whole problem, it would result in great advantage. I might say that my first introduction to the field was when the Board of Education sent me as a member of the Board on a tour of investigation. Get the boards to investigate the situation.

Third, see if it is not possible to have pre-assembly or pre-association conferences before the general meeting of your church during the year, or the biennial assembly. Arrange for a conference during the time of that meeting. We have had in the Presbyterian church for five years such pre-assembly conferences. It has been a great help to us.

Mr. Darby: This topic can best be presented by reciting a concrete case, that of the Presbyterian church, U. S. A., in which complete denominational recognition has been given to this work. Seven years ago the General Assembly was called upon to adopt aggresssive methods toward enlarged endowment for all Presbyterian colleges. A pastor from a university center, who was a member of the committee in charge of this prop-

osition, held that the interests of Presbyterian students in state universities likewise demanded the attention of the church at large. The committee agreed with him and so recommended. A special committee was appointed to report in full on the whole subject a year later. That report was presented in elaborate form and aroused universal interest. The committee had been instructed, "to ascertain to what extent our young people are in state universities; what is being done to give them religious culture and safeguard them for our church; and what are the best methods for doing this work." In the course of their report they said: "First and foremost among these conclusions the committee would set down the fact that a very large number of Presbyterian young people prefer, for reasons satisfactory to themselves, to go into the state universities, and that this movement is constantly increasing." This was a plain recognition of a fact and the proposition to assume consequent responsibility was equally emphatic: "Your committee feel that the fact cannot be too strongly impressed upon the church that there is an urgent and large need for special measures for preserving and promoting its interests in these universities." The entire report of the committee was adopted with remarkable unanimity and the press of the denomination took the matter up in a way that elicited general interest and approval.

The matter was referred to the College Board, but a year was lost because that Board found it could not adjust itself to this work. The Assembly then turned to the Board of Education, finding that under its charter this Board could handle the work. The Board accepted the new responsibility and the General Assembly ordered: "That the Board of Education is authorized and directed to enter into correspondence with the Education Committees of the several Synods, with a view to all possible co-operation with them in the forming and forwarding of plans for the supply of religious needs, particularly of Presbyterian students in attendance upon state universities and colleges." Pursuant to this order the Board of Education promptly proceeded with carefully matured plans and the progressive work of the past three years is the result.

This simple story of what has been accomplished in one of the denominations is but an illustration of what it seems to us may be done in all. Forms of church government differ, but so imperative is the need for doing something, surely the central denominational authorities will not hesitate to assume proper responsibility when the matter is brought before them. This can easily and effectively be done by those immediately connected with the state universities or with Synods, Conferences or associations in the bounds of which these institutions are located.

X. THE RELATION OF THE UNIVERSITY PASTOR TO THE CHURCHES WHICH HE REPRESENTS AND THEIR ENTERPRISES—THE CHURCHES OF HIS DENOMINATION WITHIN THE STATE.

1. Discussion: "The financial relation: his salary, how raised and from what sources." Mr. Sheldon.

There are several ways in which the university pastorate may be financed. There is, first, the way of endowment. Endowments have their value. In this particular case I am not especially favorable to them. In fact, I think the endowment business is being overpressed. While I believe the university pastor must be free and independent in one sense, still the endowment will tend to make it possible for him to be free from close and sympathetic relation to the church of his constituency ,which I do not believe is a good thing. There is danger that a man may become a specialist on some line of religious study and possibly get a little aside from the real job that he is there to do, which is a tremendously big job. His business is to touch the churches whom he is representing and bring them into touch with this idea, for the university belongs to the state, and he by getting in touch with the churches can bring them along. There is another way of handling it: the national society raising the fund in general. A society that did not have any state association or state educational project might perhaps best do it through the national body. But what I want is this, to have the funds come from the people who are directly interested in the state university. It belongs to the state. Of course, we will take an endowment if it comes. I can count ten or twelve millionaires of our denomination in this state. I do not believe we need to go out of the state, and this state is directly responsible, and we want this state to know about this work and support this work. So for our denomination, with its organization, I believe we could best do it through the state body. In this state we have added to the budget the expense of the university pastor and a general superintendent in connection with our other state workers. I want to state with reference to the Congregational denomination that the national council will have to take some action with reference to this matter. It will either have to turn it down or take it up.

2. Mr. Hulburt: On May first, 1905, we said to C. J. Galpin, "Go to Madison and get busy with the students of the university." So far as Wisconsin is concerned, we had no precedent, no one had gone before us. We weren't very long in finding that several people were after us, in more senses than one. But our first thought was this, that the movement

should be just as closely as possible identified with the local church, and with all due respect to all that has been said in this conference upon the various plans and the arguments that could be advanced in favor of other methods, after having worked this matter over and over, through and through, up and down, right and left, with a telescope at a distance and a microscope near at hand, I am inclined to hold to the original thought of our board, that the movement should be just as closely as possible identified with the local church. We would have the pastor, the local pastor of the church, the senior pastor if you please, very closely identified with the work, and if he is large enough and can find hours enough in a day and days enough in a week, let him be the pastor of the community and of the university. But no man is large enough to do that, and so we would have appointed—I don't know that I am speaking for my board now, but I am speaking for myself after watching this movement as we have—I would have an associate pastor appointed, and I would have the senior pastor and the associate pastor, men in whom we have the utmost confidence, and I would turn them free; I would not call either man a university pastor or a student pastor or the superintendent of the guild, but I would have the two men working just as they pleased on the field, in the community or for the university. I would have the church provide for the pastor a home suited to his needs. I would have the state convention or other organization provide for the associate pastor a home suited to *his* needs. When we started out with this movement, we found a few individuals in the community, in the state, who were willing to invest some money in an experiment, and so the first year the movement was supported by individual contributions, and as I presented the matter through the state for smaller contributions, frequently women came to me with tears in their eyes and said, "I wish this movement had been started before my boy went to the state university," and gave me a dollar or five dollars, etc. But we found it took considerable effort for a man who had to appeal for a good many other objects to have to make this special appeal as he went through the state. So, four years ago, at the end of the first year, we put this cause into the regular budget, and our worker, our associate pastor, if you please, has been for the four years supported just as any other agency of the board has been supported.

Now, as to the endowment: I am not anxious for an endowment specially for this cause, but if this worker is to be supported from the regular budget of our state organization, we are endowing our state organization with hundreds of thousands of dollars, and we are perfectly willing to have another hundred thousand added to our endowment on which we can draw for the support of this work as well as all the rest of the work of the association.

3. "The problem of financing religious work at state universities." Dr. Cochran.

Problem a difficult one. Difficulties lie in several directions. 1. Adjustment of church to a field of activity heretofore considered outside her province. 2. Adjustment between this new work and the churches' established activities. 3. The expensive character of the work. Two general methods may be discussed:

1. *Annual contributions.*

    1. From the local church.
        A. Entire support.
            a. Possible only in case local church is financially a strong and deeply interested one, hence rare. Example, U. of Neb.
            b. Inadvisable even where possible.
                1. The responsibility is state-wide.
                2. The control of the work should be broader.
                3. Changes in local pastor or sentiment should not be allowed to affect the work unfavorably.
        B. Partial support is invariably necessary on principle of local initiative.

    2. *From the churches of the state.*
        A. Special offerings and appeals wherever practicable.
            Note.—Prejudice against this method due to multiplicity of appeals, does not warrant its complete abandonment.
        B. Designated portion of educational offering, permitting insertion of the cause in the official budget of benevolence.

    3. *From individuals.*
        A. Wealthy givers.
        B. Parents of students.
        C. Alumni.
            Note.—This method preferable to foregoing as it arouses no opposition, reaches a select constituency, and issues in time in large gifts and bequests when tactfully and persistently followed up.

    4. *From National Church Board.*
        A. Board aid would secure:
            1. Official recognition and confer dignity upon the movement.
            2. The interest of an important constituency otherwise unreached.
            3. Permanency of the local work.
            4. Continuity of doctrinal teaching and religious expression.
            5. Co-operation with other national agencies.
            6. Systematic crediting of benevolences.
            7. Permanent deposition for trust funds.

B. Board aid should merely supplement and stimulate raising of funds from other sources.

The principle of ultimate self-support should be constantly kept in mind.

Summary.

Entire assumption of financial support by local church is rarely possible and generally inadvisable.

The committee of the state organization should have charge of work in co-operation with local church. The work should be classed as educational and not be merged in home mission machinery.

The plan of combination support from the four sources named: The local church, the churches of the state, individuals, and the National Board, insures success during the earlier stages of the work. But it should not be advanced as a permanent policy.

Endowments.

Endowment is the permanent method of financing the work.

Reasons:

a. The movement has not the human appeal possessed by other causes which depend upon annual subscriptions.

b. There is much complaint in the churches over the multiplicity of appeals.

Negative. c. The educational field is occupied already by the church college which resents to a considerable degree the intrusion for university appeal.

d. University workers of large ability require a substantial foundation for their work.

e. This is the day of giving to education on a large scale.

f. A constituency available to which the church college

Positive. appeals in vain.

g. Makes possible a quick campaign and the leaving of field to other agencies.

Suggestions.

1. Endowment should not be broached without several years of experiment on the field.
2. It should be attempted only when the state organization has fully endorsed the plan.
3. It should be secured before building is begun.
4. It would be greatly furthered if a wealthy giver would agree to build on condition of raising the endowment.
5. A special financial agent, national or state, should be secured.
6. The state should carry its own expenses for endowment campaign except perhaps salary of financial secretary.

4. Discussion: "The personal relation, especially to the local church." Dr. Updike.

I should like to say just a word in regard to the attitude of my own denomination. I was a delegate at the national council for Madison several years ago, at Hartford, and I introduced myself a resolution which committed the national council to the work in university centers. It was unanimously adopted. But the national council of Congregational churches has no authority whatever. It is simply a body which meets and discusses matters of interest to the denomination and makes any recommendations it pleases to the denomination. But there was very cordial support of the idea, and I think so far as it is understood throughout the denomination it will receive this support. And yet I am very much humiliated and somewhat disgusted with the attitude of our educational society of the Congregational church. They are independent, in a sense, of the national council; they are an independent corporation, managing their own affairs in the interest of the denomination; but no representative of that body is here, and no representative, I think, has ever been at any place where a discussion of these important matters was under consideration.

I am glad the whole trend of the discussion here has been along the line of making this work a work in connection with the local church. Just as soon as we get the facts before the people, we have the response, and I rejoice in this conference; I rejoice in the certain influence that is to go out and be felt in every one of the great denominations. There is not going to be any backward step.

Mr. Gold: I want to ask a question in regard to the man who works among the students specifically. Is he not really the assistant to the pastor of the local congregation? If the work heads up in the local church, and that man occupies the pulpit, is the university pastor not virtually an assistant to him, regardless of what you call him?

Mr. Edwards: If I may answer that question, I would like to say "no," for this reason, that the field if possible ought to be clearly divided and understood. Now, it seems to me the University Pastor—I wish we might adopt that title without further hesitation—that the University Pastor should not make calls in the local parish, and he should not be called upon for any responsibility for the work of the local parish. That is, of course, purely on my own interpretation of the situation. He should be given in the local church, if possible, a student service; he should limit his calls to students; he should limit his teaching and other work to students; the field, if possible, should be clearly and definitely defined.

Mr. Payne: There has been much said here concerning heading up with the local church, and I agree with everything that has been said; but if the man who is working with the students is merely associate pastor of the church, you will take him out of the kind of connection with the student body which makes his work most effective. I see no reason why a man in that position, if he is any kind of a man at all, should not always in some way be heading the people into the church. But he need not go around with that as his chief concern all the time.

5. Discussion: "The relation to the colleges of his denomination." Dr. Haas.

We all know that as far as denominations carry on educational work they carry it on in large measure through the denominational college. I believe more and more, that the dream of the past that we can fully measure up to all the educational demands of the church through the denominational college cannot be realized. It is impossible for the individual college to accomodate all the students of a denomination that take any course in higher education.

The men who are doing the denominational college work must be convinced and be the leaders in convincing the church, that there is a larger work than the work we are now doing. It would be exceedingly fortunate if this movement in the church could begin, not from the suggestion of the university pastor, but if he could win the men who are now doing the work in the denominational college and let them come before the church realizing the problem from their own point of view.

Let the university pastor go down to the men in the denominational college and win their interest first by presenting to them the great intellectual problem, and seeing what they have done and can do in this, so that as they begin to see and to know exactly what the condition is, they themselves will co-operate. It is not simply the student in the university today who must re-adapt himself, but also the student in the denominational college.

The denominational college co-ordinates with other studies a large view of a man's religious needs and his change in views in connection with the outlook he gets in science and history. Let the university pastor judiciously ask the college leader in the denominational work, "What have been your results in co-ordinating religious belief with questions of science?"

The denominational college can do a work not only for its own students, but a work which will prepare certain men to enter into the intellectual side of this problem in the universities. And if we can convince, as I think we can, the men who are the presidents or who are the teachers in the denominational college, that here is a larger province for them and a larger usefulness, we will engage them in this work; they will see its needs, and the church itself, realizing that its own college is measuring up to this greater problem, will through its own denominational college be led into the consideration of this larger work which is opening up before us.

There is another point. In these questions the denominational college, which has long studied its own members, and which with all the breadth of teaching knows the angle from which its own people see the truth, which understands their traditions and their social attitudes, can so take hold of the students that it can make most effective certain of the elements in the attitudes of these churches toward these very questions and problems.

In the second place, the denominational college has studied to meet the peculiar problems of the moral life and the moral dangers of the students. While in a certain sense the temptations are alike, yet young people are often open to temptations along certain lines more than along other lines. Now, in dealing with the specific students of a certain type of character, of a certain derivation nationally or otherwise, we have studied certain ques-

tions and we know what our difficulties are, how we have tried to meet them. We have been experimenting with that problem; we have been partially successful in some lines, not so successful in other lines. Cannot the university pastor go down, again, to the leader of the denominational college and ask him on a smaller scale to give him his results, and so let the experience of the two be co-ordinated. Let the two be inter-related so that the church may feel that this is not a separate work but one work, which the denominational college carries on in its own way and the university carries on in its own way. I believe that then assurance will come to the church of the larger result we desire to reach.

Mr. Edwards. I doubt if any more significant word has been spoken in this conference than the word to which we have just listened. Dr. Haas has put for us on broad lines the future possibilities of this relationship.

President Eaton telephoned me this morning that he was called back to Beloit late last night and is unable to return, very much to his regret. He asked me to say a word for him which I wish particularly he might have said, following after the words of Dr. Haas, because his point of view, very much the same, nevertheless would have voiced itself, if I understood him, on a little different phase of the question.

President Eaton feels, I think, that the great opportunity of the university pastor in connection with the denominational college, is to represent in the university the college for which he stands. The university pastor has a large opportunity to represent within the university that for which the Christian college stands in the community. The system of education elaborated in a state institution of this sort is calculated to put in facts through the teaching and research of specialists who are more interested in the facts than they are in the students; to state the facts, rather than to interpret the significance of the facts; to devote time and attention to clarifying the newest word of science, rather than to interpreting the meanings of the great body of truth already known. It fails to develop and refine and interpret all those highest and holiest personal values of life which have been a distinctive contribution of the Christian college. The university pastor within the university ought to seek to do in the university atmosphere that which the denominational college has so splendidly done as an institution in the state. Therefore, if I interpret correctly the thought of President Eaton as he would have given it to you here, it is this large opportunity which all the men who work as university pastors have in interpreting all the spiritual significance of truth in interpreting all the personal values, in developing in the life of the students the highest religious meanings of life.

Mr. Galpin: Possibly a word of comparison may illuminate the subject at this point. I have taken some pains through the report of the United States Commissioner of Education for the year 1908 to look up the yearly outlay of the Baptist colleges in about eighteen northern states, and I find that the actual annual income from endowment plus the actual income for annual current expenses, plus a legitimate five per cent rate on the unproductive property and equipment such as libraries and buildings, gives a total just for the collegiate departments of these colleges, of something over half a million dollars a year. This is an average of $30,000 for each of these colleges.

If in eighteen church colleges, one denomination is willing to put $30,000 apiece a year, there is a standard; it is a standard of conviction of value, it is also a standard of work done. In these eighteen Baptist colleges are 3,000 Baptist students. I have taken Dr. Cochran into my confidence in making as close an estimate as I can of the number of Baptist students in the state universities in this same territory, and he says that I am conservative, when I put it at six per cent. Six per cent holds pretty good in Michigan and Wisconsin. That gives us 3,000 Baptist students in this same territory in state universities. That is, by a most conservative estimate—and it was judicious for me to make it conservative—half of our Baptist students are in the colleges and half in the state universities. If we willingly contribute $30,000 a year to protect one-half of our students in every one of these Baptist centers, isn't there a fulcrum with a weighty leverage for a demand for ample protection for the other half in state universities? Five thousand dollars a year at any one of these state universities will probably be adequate for a Christian work for the next ten or twenty years.

Mr. Frick: I beg to say that the Wisconsin plan of the Lutherans has come up to our General Body and the general committee has appointed a board for student work, the chairman of which and myself have come here because we are on that committee.

XI. REPORTS.

1. Report of Preceding Conferences.

The first meeting of the Conference was called at Ann Arbor, Michigan for March 31-April 2, 1908, under the name of "Interdenominational Conference of Church and Guild Workers in State Univresities." The officers of the Conference were Rev. J. Leslie French, Presbyterian student pastor, chairman, and Rev. Fred Merrifield, Baptist guild director, secretary. Under the call for the Conference it was stated: "Seven of the Ann Arbor churches are carrying on, through their various church and guild organizations, specific work among the 5,000 University of Michigan students who are located here; and these churches have appointed their representatives to formulate plans for the Conference. We believe that such a gathering as this will, through its pointed discussions of vital problems, enable the churches to understand more clearly what they can do to deepen the moral and religious tone in our state universities; that it will help all of us to adopt better methods of work; and that it will be a very inspiration to such as are planning the guild type of work in their own state universities. Such union of effort will strengthen each separate denomination, especially by enabling the delegates to lay before their annual church gatherings more definite and careful methods of work in student fields."

The Conference was well attended and adjourned to meet the following year.

The officers of the Conference for 1908-1909 were Rev. Fred Merrifield, of Ann Arbor, chairman, and Rev. J. A. Barker, of Urbana, Ill., secretary. It met in Chicago, Ill., Feb. 9-11, 1909, in connection with the annual meeting of the Religious Education Association and its program is printed in the official program of that association, under the head of "The Department of Universities and Colleges." Several papers of the Conference were published in the current numbers of the Journal of the Religious Education Association. The scope and plans of the Conference conformed to the policies of the first Conference. The Conference adjourned to meet the following year at Madison, Wis.

2. Digests of reports of religious work at state universities for 1909-10.

NOTE.—The work of the Y. M. C. A. and Y. W. C. A. is referred to in the following statements rather than reported as copies of the annual reports of these associations can be secured upon application to the proper officers. The standard activities of the Associations usually embrace the following: Bible study, mission study, weekly religious meetings, work for new students, so-

cial gatherings, occasional lectures, religious deputation work in the surrounding neighborhood, and in a few city locations some philanthropic enterprises.

University of California.

I. Curriculum instruction in biblical and allied studies. 1. Comparative Religions; 2. The Protestant reformation and the Catholic reaction; 3. The history of the Christian church; 4. Biblical archaeology; 5. Hebrew; 6. Biblical and Targumic Aramaic; 7. A discussion of masterpieces, English and foreign. (The Bible is used in this course.)

II. Addresses given under the auspices of the university as such every second Friday at eleven a. m. Prominent men address the gatherings; professors, ministers or religious workers among whom have been John R. Mott, Dr. Cochran, and Robert E. Speer and all the well-known pastors about the Bay.

III. The Y. M. C. A. and the Y. W. C. A. have the usual activities.

Every year during the Christmas holidays, a Y. M. C. A. conference is held at Pacific Grove or Carmel-By-The-Sea, about one hundred and twenty miles south of San Francisco. Students from all of the colleges and universiities in the state gather here for religious inspiration. The mornings and evenings are devoted to religious work, the afternoons to recreation.

IV. There are no pastors connected with the university of California. Practically all other work done by the churches is through the Y. M. C. A. or Y. W. C. A. There are a few exceptions such as St. Anne's Guild. The students themselves have organized a Minnehaha Club, an Anti-Saloon league, and an organization of the Student Recruits for the Christian ministry.

The University of Colorado.

The Presbyterian Synod of Colorado in August, 1909, placed Rev. J. Wilson Currens as Presbyterian Student Pastor at the University. He at once by the aid of church lists from the state and the registration list of the University put students in touch with the local churches. He taught a class in "the Origin and Development of Religion" without university credit. Thirty of his students will enter some religious occupation. They meet monthly for discussion of Christian work. A Westminster Guild is organized among the Presbyterian young women.

The Roman Catholic students have a chapter of the Newman Society, established in 1909. They number about sixty members and hold monthly meetings.

The Y. M. C. A. and Y. W. C. A. activities are standard, though somewhat handicapped by lack of a Y. M. C. A. building and a general Y. W. C. A. secretary.

The University of Illinois.

The Presbyterian work is under the direction of the Board of Education of the Presbyterian Church, U. S. A., and under the immediate supervision of the Committee on Christian Education of the Synod of Illinois.

A Presbyterian University Pastor, M. E. Anderson, is on the field.

The movement was recently given solidity by the purchase of a thirteen room house in the university district which is now occupied by ten university men and the university pastor. The house is located on a large lot at the rear of which the present house will be removed and on the front of which the University Presbyterian church will be erected. This church will be for the university community and will be maintained my an endowment fund.

A student Presbyterian service is held each Sunday morning in one of the university halls. The attendance this year has averaged over one hundred.

The university pastor also co-operates in leading Christian Association bible classes.

Trinity Methodist Episcopal church, James C. Baker, Pastor.

Church building seating a little more than 800. Upstairs given up entirely to the student section of our Sunday school. Eight classes for men and women with a membership of 300. All classes under leadership of faculty members. An assistant superintendent in charge of this student work. Each class organized with its president and secretary. Attendance has been remarkably good.

Epworth league with membership of more than 200. The attendance through the school year so far has averaged about 175. In addition to devotional meetings the various departments of the league offer an outlet for Christian activity.

Bishop McDowell, Dr. McConnell, Bishop Quayle, Bishop Hughes, and such men, are brought here year by year.

The Episcopal church has recently opened Osborne Hall as a Dormitory for University women—about thirty young women room in this building this year.

The Baptists maintain a rooming-house for university men. They are contemplating the construction of a university Baptist church.

The University Place Church of Christ, Rev. S. E. Fisher minister, offers bible instruction to students in three classes and fellowship in the Young People's society.

The activities of the Y. M. C. A. and Y. W. C. A. are standard with a particularly high development of the bible study ward of the men's association which shows an enrollment of 950 with an actual attendance of 735.

The University of Indiana.

The university maintains a Vesper service at 4 p. m. Sundays, with some difficulty.

The local Methodist church is building a $100,000 church edifice with sections in the Sunday schools do a partial work for students, but inadequate.

The local churches through their young people's societies and certain rooms set apart for possible student work.

The Y. M. C. A. and Y. W. C. A. activities are standard. The newly chosen Y. M. C. A. general secretary will have an official university lectureship in New Testament and Biblical History.

The University of Iowa.

The pastors of all of the churches, the general secretaries and the presidents of the Christian associations, the deans of the various colleges and the members of the University Religious Education Committee comprise the Religious Education Association of Iowa City, of which the president of the university is the chairman. This committee is too large to do much definite work, but through its meetings all of the organizations are kept in touch with the work being done by the other organizations, and a spirit of cooperation for the securing of the greatest good to the students is fostered.

A smaller group composed of the pastors of the seven Protestant Evangelical churches and the general secretaries of the two associations are now in correspondence with men of power looking forward to a course of eight lectures to be delivered next fall on "The Practical Working Christianity of Today."

The Baptist and Congregational churches receive aid from the churches of the state, because of their care of the students and the Unitarian church receives aid from its National Board. The Presbyterian and Congregational churches have students as assistant pastors, who give a part of their time to the church and are paid by the churches of the state.

There were last year 2472 students in the university, 66 per cent of whom were church members. Of the rest 28 per cent had church preferences.

The university has in lieu of a department of Religious Education, a Committee on Religious Education, which has oversight of the courses given for credit in the university by the pastors of the local churches.

Occasionally Vesper services are held at the university on Sunday afternoon with an attendance of from 800 to 1,000.

Wednesday morning assembly exercises are held, with 600 students in attendance.

The activities of the two Christian Associatons are standard.

In January the two associations conducted a week's campaign for a higher religious life among the students. The attendance at church is also low. Perhaps 30 per cent of the students attend some church service.

The University of Kansas.

The university itself.

I. Daily morning chapel exercises, conducted by the chancellor; or, in his absence, by the vice-chancellor. These consist of singing of hymns, responsive reading of scripture, and concert repetition of the Lord's prayer.

II. Sunday afternoon Vesper service, with printed program containing responsive readings, special music led by university choir, and a short address by some clergyman, usually from out of town.

III. An Annual Religious Conference, consisting of public addresses by eminent speakers of national repute, accompanied by private conferences with students upon personal religion.

IV. An Annual Bible Institute, consisting of lectures by Biblical experts.

V. An annual Baccalaureate Sermon at Commencement.

VI. The Curriculum of Instruction in Biblical and allied studies: (1) Constructive studies in Old Testament and New Testament history and

prophecy; (2) The teaching and work of Jesus and St. Paul; (3) Ante-Nicene church history; (4) The social aspects of Christianity; (5) History and progress of Christian missions and humanitarian movements; (6) The comparative history of religions.

The university of Kansas does not maintain a university pastorate, but the Christian and Presbyterian denominations maintain each a representative to minister pastorally to their own students, and to offer courses of religious instruction to all students alike, without charge or regard to denominational affiliation. The Christian headquarters is in Myers hall, which has been built and equipped with apparatus and a library for study and class work. The Presbyterians will open their new Westminster Hall for occupancy next fall, with like appointments. Each hall includes a residence for the principal, and both are located near to the university campus.

The local congregations of the city of Lawrence minister to their respective student constitutencies in the ways generally adopted by churches in other educational centers.

The work done in cooperation by the agencies mentioned, has chiefly been along instructional lines. The directors of denominational work in the university have from the first assumed an attitude of sympathetic cooperation with the associations, conducting by request their normal group study, and taking charge of classes organized by the associations, when it was thought best not to assign them to student leadership. A spirit of confidence and harmony characterizes the relationships of these various religions agencies.

The Y. M. C. A. and Y. W. C. A. activities are standard and their influence is important. The Student Volunteer Band maintains a vigorous organization.

The University of Maine.

The Y. M. C. A. and Y. W. C. A. activities are standard. No other religious work is reported.

The Massachusetts Agricultural College.

The Y. M. C. A. activities are standard. Rapid progress has been made during the last four years in membership, enthusiasm, and variety of social service in Christian work.

The University of Michigan.

There is hardly a church in the city of Ann Arbor that does not aim to make religion attractive to students. A "School of Religion" has been organized two years, composed of nine co-operating organizations. It has a faculty of twenty-two, schedules forty courses and has an average weekly attendance of 381.

The enrollment of students in the university is 5,223. The estimated weekly attendance at church services, both morning and evening, is 2,630. The student enrollment in Bible classes in the churches is 472, in the young people's societies 725, and there are 683 student members of the local churches.

There are five guild houses, three lectureships, five student pastors or

guild directors, a total endowment of all guilds of $135,000 and a total valuation of property of $133,000. Four religious libraries have been started.

The Y. M. C. A. is one of the co-operating organizations in the School of Religion. It has two paid secretaries, a membership of 850, an average weekly attendance at the Sunday religious service of 243, an enrollment in Bible study groups led by students of 300, and has a total budget of $9,000.

The University of Minnesota.

Curriculum courses in the general field are History and Principles of Religious Education, The Bible as Literature, Later Greek—New Testament, Philosophy of Religion, Phychology of Moral and Religious Development, Elementary Hebrew—Old Testament, Biblical Sociology.

Religious Organizations.—There are six organizations. (1) The Roman Catholic Association, 125 members of men and women, in charge of Father Bryne. The usual religious meetings and socials. (2) The Bishop Gilbert Association, about 40 members, men, in charge of Rev. Stanley Kilbourn, university chaplain for the Protestant Episcopal church. It maintains a house in which the chaplain and ten students reside. The usual meetings are held. (3) The University Liberal Association, recently reorganized, with about 50 members. Looks after students who are of the liberal faith holding meetings for addresses and social pleasures. (4) The Religious Workers Association, an organization of men of all denominations who expect to enter the ministry. They hold monthly meetings for addresses and discussions. (5) The Young Women's Christian Association, 475 members now well organized with Miss Elizabeth Bruchholz as general secretary. The usual activities. (6) The Young Men's Christian Association, 350 members. Thomas W. Groham, general secretary. The usual activities.

Work of both of these associations now centering in plans and preparations for meetings to be held Feb. 15 and 22 by John R. Mott.

Director of Religious Work, W. S. Richardson, began work last fall. Director is directly related to the work of the Y. W. C. A. and Y. M. C. A. where his special service is connected with the educational and social service work of these associations. His field is also the aiding and carrying on of all religious interests in the university, both as to individuals and to organizations in looking after their students and interests so far as possible.

In general the religious life in the university is not strong. Daily chapel exercises are held and help some. Church attendance by students is comparatively small, though students living at home in the cities of St. Paul and Minneapolis attend more regularly.

Moral conditions are as good as could be expeeted in an institution situated in a large city, with no dormitories. We are encouraged to believe that such conditions are very good for the circumstances.

University of Missouri.

The Y. M. C. A and Y. W. C. A. activities are standard. The Christian denomination has a Bible college in close connection with the university providing theological training open to all denominations.

The University of Nebraska.

The First Presbyterian church of Lincoln has secured Rev. Dean R. Leland to act as student pastor. He is planning a "manse" located near the university for social work among Presbyterian students. The Baptist denomination at its last state convention endorsed the plan of the student pastorate. The First Congregational church is studying the needs of the situation. All the local churches attempt to interest students in some departments of work.

The Religious Liberal Union holds Sunday afternoon services under the auspices of the Unitarian church, the main feature of which is an address.

The center of student, social, literary and religious life is The Temple recently erected through private gifts. The Y. M. C. A. and Y. W. C. A. have their headquarters here. Their activities are standard.

Several students have undertaken successful investigations of religious conditions in the city with a view to employing scientific methods in meeting the needs. Lincoln is a "dry" city.

The University of North Dakota.

The curriculum includes no courses immediately on Biblical subjects, but there are a number of courses along kindred lines.

The university convocation, held each Saturday morning, brings each year a number of representative men, both lay and clerical, and among the subjects treated are many of social, ethical, and religious interest. During the year a number of special lectures occur. Last fall Professor Charles F. Kent of Yale university, delivered a series of lectures on the Old Testament, and one on the principales of religious education. He also held three conferences with the workers of the university and city, both in the way of interesting the churches in the work of the university and in stirring up larger interest in the Sunday school.

The Y. M. C. A. has held the usual classes, on the Life of Christ and the Social Teachings of Jesus, the Y. W. C. A. classes in the Life of Paul and the Life of Christ. The total enrollment of the associations is now 130 men and 120 women. By arrangement with the state association, a series of special meetings were held late in the fall, covering five days. Every Wednesday evening occurs the mid-week meeting. Mention may be made here of five series of addresses of from two to five each, a series on topics in Hebrew history and the Old Testament scriptures, and other series on subjects of more general and practical interest.

Measures are under way for extensive cooperation on the part of the churches. In response to the invitation of Dr. Webster Merrifield, at that time president of the university, the Methodists transplanted their college, Red River Valley university, from Wahpeton, its former location, to a site adjoining the state university grounds. Sayre Hall, men's dormatory, has been in service for a year. This building is a fire-proof building, nicely furnished and provides quarters for fifty-two men. A similar building, Larimore hall, is nearing completion, and in general plan is a counterpart of Sayre hall. Connected with Larimore hall is Corwin hall, a smaller building to be used for conservatory purposes.

The work of Wesley College, as it is now called, includes classes in philosophy and philosophy of religion (alternate years), and church history and Christian doctrine (also in alternate years.) These classes meet four times a week. The department of Biblical literature included classes the past semester in Life of Christ and Life of Paul, each two hours a week. For the work done in Wesley College the university allows credit not to exceed a total of one full year's work, that is twenty-five per cent of the full college course. There is also offered a course in missions, one hour a week, which does not receive university credit. Wesley College also retains its degree giving power. The enrollment in Wesley College classes the past semester was thirty-four.

The Baptists have purchased a site. It is not certain just what form the work will take but a Guild hall now seems most in favor. The Presbyterians are also in quest of a location, negotiations having already been commenced. The Episcopal church has erected a parish house adjoining the church building and hope to make this a center of student activities. It is hoped that in the near future plans may be devised whereby prospective clergymen of that denomination may have here opportunity to combine ecclesiastical studies with university work and by parish work in the city, and elsewhere become familiar with the special problems that face the denomination throughout the state.

There are several guilds. The Catholic students have a Gibbons club, and a similar organization is afoot among the students of the Lutheran faith. Mention must be made here also of the Young People's society of the Zion Lutheran church of Grand Forks, which numbers about three hundred members, a large per cent being from the student body of the university. Wesley College has a Homiletic club for those preparing for the ministry. This club now numbers eighteen.

Wesley College also has a fund, the Hazlett Fund, for an annual course of lectures on topics of religious interest. This year the lectures will be given by President F. J. McConnell of DePauw university.

The University of Pennsylvania.

The Y. M. C. A. activities are standard, but unusual in variety and extent. Under its auspices is a regular Sunday morning university service. The university settlement is residence headquarters of Secretary Evans and a corps of twelve students. A $25,000 annual budget is raised and expended in various enterprises.

The University of West Virginia.

The Presbyterian church is working toward the endowment of a student pastorate. It is estimated that the need will be for $100,000.

All local churches have the usual unspecialized interest in the university students.

The Y. M. C. A. and Y.W. C. A. activities are standard.

University of Wisconsin.

Young Men's Christian Association.—Membership 800. Budget $11,000. Departments of religious and social work. Standard. An evangelistic campaign under John R. Mott. Meetings for six nights with average attendance of 850. One or two meetings in each fraternity house and boarding club. One hundred and sixty-five decisions.

Young Women's Christian Association.—Membership 250. Departments of work. Standard. A week's service conducted under the leadership of Miss Wilber and Miss Cutler. Thirty women made decisions. Plans on foot to engage a full time secretary for 1910-1911.

Baptist University Pastor.—Constituency 250. Local church is center of religious work. University pastor considers local church as training school and laboratory for church laymanship, as well as channel of ministration to the religious needs of students. Fifty of university constituency among the officials of local church. University pastor edits monthly a "Social Service Press Bulletin" for the Baptist Press of the United States and Canada. Uses his students in preparing this. The Baptist state convention has voted to raise $100,000 to endow the university pastorate. The work will be extended so as to make a larger feature of training for laymanship and for the ministry, mission and social service.

Congregational University Pastor.—Five hundred and fifty Congregational students in the university. Pastoral duties toward these. Two student Bible classes are led by the pastor. Enrollment 80. A Social Problems Group is conducted at the church on Sunday noons, addressed by prominent speakers. Average attendance 75. The pastor is editing a series of studies in American social conditions. He regularly preaches on Sunday evenings at First Congregational church and makes it distinctly a university service. Thirty-five thousand dollars is being raised for specialized residence-headquarters for his work.

English Lutheran University Pastor.—Pastoral leadership. New church planned. Lot bought near university campus. Bible classes.

Methodist University Pastor.—Six hundred students of M. E. affiliation in the university. Pastor centers his work about the Epworth League of the city parish and a student Bible class on Sunday noons with an average attendance of ninety. Conducts a Bible class for each of the associations. Social work. Two Sunday morning breakfasts for the men, attendance 200. One Saturday luncheon for the M. E. women students. Various socials and receptions at the church.

Presbyterian University Pastor.—Four hundred Presbyterian students. About seventy students brought into local parish. The pastor lays special emphasis on pastoral calling. Preaches out of the city every Sunday.

University Pastors' Association.—Composed of all university pastors and representatives of the two Christian Associations. Purpose—co-operation on part of Christian workers in the University. Accomplishments. Took religious census. Organized student ministerial club, composed of all men who are thinking of entering the Christian ministry. Through co-operation with the university president, three distinguished speakers

spoke at all-university convocations and series of special religious services. Published a pamphlet outlining a program for free religious extension addresses throughout the state. This was sent to all pastors of the state whose denominations are represented by a university pastor.

3. Business session, Feb. 17.

Mr. French, chairman of committee on constitution, read the proposed constitution. After discussion and slight amendment the constituion was adopted.

Mr. Edwards, chairman of committee on affiliation with the Religious Education Association, reported in favor of affiliation. After discussion, the motion to accept report was tabled for one year.

Mr. Stearns, chairman of committee on reporting the proceedings of conference, recommended a full report to be published if possible in "Religious Education"; if not possible, then in pamphlet form. Report accepted and action delegated to the new executive committee.

Mr. Foote, chairman of committee to nominate officers and suggest place of next meeting, recommended for president Mr. Baker, vice-president Mr. Loring, secretary-treasurer Mr. Anderson, place of meeting the University of Illinois. Report adopted and the nominees elected.

Mr. Shipherd offered the following resolution which was adopted: "In view of the admirable program, gracious and hearty welcome and entertainment provided for the Conference, an enthusiastic appreciation is hereby voiced at the closing hour by those who come as guests to those who have so splendidly performed the part of hosts." Adjournment.

CONSTITUTION.

1. *Name.* The name of this organization shall be "The Conference of Church Workers in State Universities."

2. *Purpose.* The purpose of the conference shall be to make more helpful and efficient the work of the churches in state university centers and to call the attention of the denominations of the nation to the strategic opportunities for Christian service and education in these important fields.

3. *Membership.* Voting members of this conference and those eligible to office shall be:

    1. University pastors, guild directors, and pastors of churches in state university towns or centers.

    2. Such officers of state and national church organizations as are especially in charge of church work in state university centers.

    3. Officers or regular teachers of any state university, any Bible or theological school, or affiliated college or state university center, such as shall be appointed delegates to this conference by such institutions.

    4. The executive committee may invite each year as special guests, representatives of other co-operating religious organizations, especially interested in religious work in state university centers who shall be privileged to participate in all general discussions of the conference.

4. *Officers and Executive Committee.* The officers shall be a president, vice-president, and a secretary-treasurer, who shall be elected by ballot at the annual meeting, and shall hold office until their successors are elected and qualify. They shall together constitute the executive committee and as such shall have general charge of the affairs of the conference.

5. *Annual Meeting.* The annual meeting shall be held in accordance with adjournment or at such time and place as the Executive Committee appoints.

6. *Amendment.* This constitution may be amended at any meeting by a three-fourths affirmative individual ballot.

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